The LUTHERAN

LEARNING TO GIVE THANKS

Tots in church school say grace

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NOVEMBER 26, 1958

IN TUNE

THE CHURCH was quiet and the pastor enjoyed the silence. He sat in one of the pews and bowed his head. But only for a moment.

The silence was shattered by a musical note, repeated and repeated. Then came an arpeggio and a series of chords. The pastor's momentary annoyance at the interruption passed quickly and he listened to the harp-like effect the piano tuner was achieving. The harmonies were pleasant and the instrument sounded better than it ever had before.

THE PASTOR finally left the pew where he was seated and walked over to where the piano tuner was working. "It surely sounds better," he remarked. "How do you get all those notes in tune?"

"First, I make sure that one note is just right," the tuner replied. "Then I tune all the others to it. Usually if middle C is on pitch, the rest can be adjusted to it."

THE PASTOR went back to his study musing over a new sermon idea. "If we're tuned right to the 'middle C' of our lives—to Christ—all our other activities will be in tune, too. Discord in our lives will give way to harmony," he thought.

—LYDIA W. SALTZER

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Churchmen urge speedy action to solve race problems . . . Ohio district sends Lutheran pastor to Congress . . . Christmas plans argued

TH CHURC IN TH NEW

Bishops ask segregation end

In separate actions announced on the same day, the Council of Bishops of the Methodist Church and the Roman Catholic bishops in the United States issued strong statements urging an end to racial segregation.

The Roman Catholics appealed to "responsible and sober-minded Americans of all religious faiths in all areas of our land" to join together in the "vital and urgent" quest for racial justice. Segregation cannot be "reconciled with the Christian view of our fellow man," they said. Noting that work for the abolition of race injustice 'will take courage," they asked all citizens to "act quietly, courageously and prayerfully before it is too late."

The Methodists hinged their recommendation on the Supreme Court decision outlawing segregation in public schools. "We earnestly urge all our people to accept the ruling of the courts in good faith," the statement said, commending "lay people, pastors and bishops who have demonstrated Christian courage in critical areas." The bishops expressed concern over "a growing disregard of the law evidenced by the bombing of synagogues, churches, schools and even private dwellings . . . To obey the law only when it suits us ultimately leads to anarchy."

Hays offers formula

Baptist conventions in Florida and Virginia were told this month by Rep. Brooks Hays of Arkansas, president of the big Southern Baptist Convention that mi isters should speak on race matters fro their pulpits "as conscience directs Even if they arouse antagonism by the stand, ministers must "build bridges better understanding" between the race he said.

A three-point formula for the solutio of some of the South's problems was o fered to the Florida convention by M Hays. Churchmen were told that the must agree that "we should seek no

PRESIDENT CONFERS WITH REP. HAYS
Efforts to end school crisis boomerange for Arkansan ousted by segregationis

THANKSGIVING

WE ARE GRATEFUL for the plentiful ield of our soil and for the blessings f food and clothing and shelter that ave succored us throughout the year. Ve rejoice in the beauty of our land; ı every brave and generous act of ur fellow man; and in the counsel nd comfort of our friends. We deeply ppreciate the preservation of those leals of liberty and justice which orm the basis of our national life nd the hope of international peace. or these and all the many spiritual nd temporal benefactions betokening iod's goodness, we offer up our pray-rs of gratitude.

Let us be especially grateful for the eligious heritage bequeathed to us y our forebears as exemplified by the ilgrims, who, after the gathering of neir first harvest, set apart a special ay for rendering thanks to God for ıe bounties vouchsafed to them.

. . . Let us in our homes and in our ccustomed places of worship give due xpression of our thanks for the bless-ngs which have signalized our lot as a ation, and let us ask for guidance in ur striving for a better world for all nen. (*From the 1958 Thanksgiving Day Proclamation of President Dwight D. Eisenhower*)

olent solutions to all problems," he pro-sed. "Second, we should not seal the s of our ministers. Third, we should ek to do justice in individual situations."

Won't resign

Mr. Hays had been purged from his ngressional office in the recent election a last-minute write-in vote for Dr. ale Alford, Little Rock school board ember. Segregationist forces supported by the political machine of Arkansas Governor Orval Faubus were said to have engineered the coup. Mr. Hays is known as a "moderate" in race integration moves. Last year he arranged a meeting between Gov. Faubus and President Eisenhower in a vain effort to resolve the Little Rock school crisis.

Southern Baptists "lack confidence" in Mr. Hays and he should resign as president of the 10-million-member Convention, declared L. U. Amason, president of the unofficial Baptist Laymen of Mississippi. Virginia Baptists applauded when Mr. Hays responded that he had no intention of resigning. Maryland's Baptist Convention wired the Arkansan, hailing his "Christian statesmanship" and calling him "the victim of bigotry." Many other church groups and leaders praised Mr. Hays' sixteen years of service in Washington and decried the conditions which led to his surprise election defeat.

Civil rights test planned

Birmingham Negroes had been less successful than those of Montgomery, Alabama, in winning the right to sit where they pleased on public buses. Montgomery's bus boycott under the leadership of Dr. Martin Luther King had gained Negroes equal privileges. In Birmingham, a city ordinance permitted bus drivers to assign seats to patrons.

To test the Birmingham law, the Rev. F. Luther Shuttlesworth had boarded a bus and sat in a forbidden seat. He was arrested, given a 90-day jail sentence and a $100 fine. His appeal is pending.

On Oct. 27 three clergymen from Montgomery—the Revs. S. S. Seay, A. W. Wilson and H. H. Hubbard—called at Mr. Shuttlesworth's home to discuss further moves in the bus seat battle. Birmingham police entered the house, arrested the three visitors as "vag-

rants." They were held in custody for several hours before their release.

Last week U.S. Attorney General William P. Rogers disclosed that a Federal grand jury had been asked to inquire into the incident as a possible violation of the civil rights of the clergymen. Birmingham Public Safety Commissioner Eugene Connor derided the inquiry. "If Mr. Rogers thinks he can scare me or the Birmingham police department . . . he is mistaken," Mr. Connor said. "Those three Negroes so dear to Attorney General Rogers' heart came here to aid in an unlawful boycott."

ULC board elects Augustana man

With work under way to write a constitution for the proposed new church to be formed by merger of the Augustana, United, American Evangelical and Suomi Lutheran churches, boards and agencies of the four bodies had been encouraged to "widen areas of co-operation." Aim would be to exchange information and avoid duplication of programs, so that the operations of the boards would dovetail as smoothly as possible at the time of the merger.

Like the first buds of spring, some harbingers of the merger were already in blossom. A staff member from the Augustana Church was working in Philadelphia with the ULC Board of Parish Education on the long-range program. The Suomi Seminary had moved from Hancock, Michigan, to the campus of the ULC's Chicago Seminary at Maywood, Illinois. Representatives of men's, women's and youth organizations of all parties to the merger started unity discussions at Minneapolis last month. Publication Board representatives scheduled a December meeting at Rock Island, Illinois, to plan their activities.

Foreign mission boards had a head start on the others, since the ULC an Augustana churches have for ye shared mission work in India and recen undertook joint missionary activity Uruguay, South America. At its meeti this month in New York, the ULC boa called to its staff an Augustana Chur pastor, who will be secretary for fiel in Japan, Malaya and Hong Kong. I is the Rev. David L. Vikner, who l served in Augustana missions in Jap and China for 14 years and who sin 1956 has headed the Augustana missi in Japan. He will take up his new dut on Jan. 1.

Lutheran pastor in Congress

Two clergymen had been returned Congressional office in this month's el tions—Rep. Adam Clayton Powell (NY) and Rep. Merwin Coad (D-Iow The clerical forces in the House of Re resentatives will be augmented in Ja uary by a third clergyman—a Luther pastor. The Rev. Walter H. Muell pastor of Emmanuel Church (Misso Synod), Lancaster, Ohio, scored an u set victory in becoming the first Dem crat sent to Washington by Ohio's 1 District since Civil War days.

Pastor Mueller had served the La caster congregation only since 1956. P viously he had for two years been pas of a church in Silver Spring, Maryla a Washington suburb. From 1942- he was pastor of Emmanuel Church, V Wert, Ohio. The new lawmaker expe to remain connected with the Lancas congregation as its "associate past when he goes to Washington to take of in January.

A Missouri Synod layman was elec to the U.S. Senate in Indiana. Va Hartke, Democratic mayor of Evansvi was chosen to fill the seat vacated by retiring Sen. William E. Jenner.

ize for a priest

The coveted Nobel Peace Prize, which cludes a cash award of $42,000, was nted this year to a Roman Catholic est, the Rev. Dominique Georges Pire Belgium. The first Roman Catholic est to win the prize since it was es-blished in 1901, Father Pire has long en a hero to the Belgians because of his dership in the anti-Nazi resistance vement during the war. Other clergy-n to win the prize include Dr. John R. tt, U.S. missionary leader, and Dr. bert Schweitzer, famed missionary doc- in Africa. In 1947 the award went the Quaker American Friends Service mmittee.

Since 1949 Father Pire has established e villages for displaced persons in Ger-ny, Austria and Italy. Most of those ved from refugee barracks to the vil-es are unable because of age, health, other disability to find new homes in other countries. The priest said he would use the award to help establish a sixth refugee village in Norway.

Christmas policies set

Schools in the New York area with its large Jewish population were having unusual difficulty in planning programs for the Christmas season. In Valley Stream, Long Island, the school board had last year banned a play, "The Birth of Christ," because it was "clearly religious in nature." Valley Stream residents had then charged the board with "discrimination against Christians."

To forestall a similar incident this year, the board adopted a policy statement naming non-religious songs, plays and Christmas stories that might be used in classes. The board said it recognized the "inherently religious significance of the occasion" but added that "it is not the function of the school to teach religion."

SUBMARINE CREW WORSHIPS UNDER THE SEA AT NORTH POLE

haplain Elwin N. Sire leads service aboard the U.S. Navy's atomic submarine Nautilus" which completed journey under Arctic Sea. Wardroom is the chapel

In nearby Syosset the school superintendent gave principals the rather dubious warning that "Nativity plays might be better performed in church schools."

East Islip clergymen of all faiths endorsed a school board policy statement which said, "We shall continue an educational program which does not introduce into the public schools the teaching of sectarian religion, but which does present an explanation of the religions of the world for the information of our children. This is a religious nation and we believe that holidays such as Christmas demand recognition in public schools."

Norwalk wants Christmas

An elementary school principal in Norwalk, Connecticut, announced that there would be no Christmas or Hanukkah celebrations in his school this year. He said several parents had "raised questions" about the propriety of such presentations.

School board members labeled the action contrary to policy. "The board and the administration have always unanimously favored the Nativity and the Hanukkah observances in the schools," said Dr. Harry A. Becker, school superintendent.

A two-year battle over the erection of a Nativity creche on high school grounds at Ossining, New York, was back in the courts again. Led by Leo Pfeffer, counsel for the American Jewish Congress, a group of residents charged that the display was "inconsistent" with the beliefs of Jewish school children, and that it used "tax-established and tax-supported" property "to aid religious groups to propagate their faith."

Citizens led by Mayor Jesse A. Collyer backed the display, said it "represented the greatest historical event that ever happened in the world—the birth o Christ." State Supreme Court Justic Elbert T. Gallagher reserved decisio promised to issue a judgment before th Christmas season.

And so does Germany

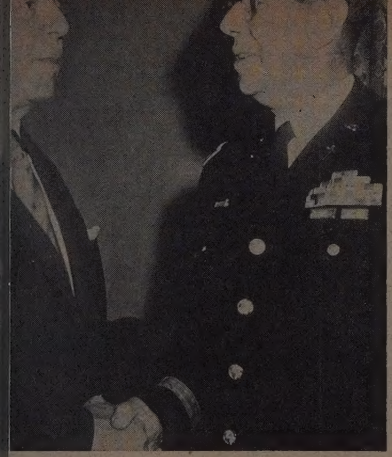
Protestant and Roman Catholic lea ers in West Germany announced co bined efforts to guard against comme cialization of the Christmas holida Church leaders agreed to sponsor joi local campaigns to condemn misuse o Christian symbols by industry and sho keepers to boost Christmas sales. Co mercial organizations and civic author ties agreed to aid the campaign by reco mending restraint in Christmas sales a vertising and by urging that the festiv be kept as a "church holy day."

American cities from coast to coa were planning "Keep Christ in Chris mas" drives. In many cases displa posters and special events were planne by communities to emphasize the re gious meaning of the festival.

Massachusetts authorities said Sant Claus was a "children's saint" an should be barred from Christmas liqu advertising. Mayor James D. O'Brien Worcester, chairman of the state's Alc holic Beverages Control Commissio said the commissioners were also "tho oughly opposed" to the "use of the pi ture or name of any biblical characte event, or phrase in connection with t sale of alcoholic beverage products the state."

Pagan faiths on upswing

The pagan religions of Africa and As are making an "astonishing" comeba a Lutheran missions professor report in Minnesota this month after a yea long, round-the-world trip. Dr. Andre A. Burgess of Luther Seminary, St. Pau



ARMY CHAPLAIN CHIEF WELCOMED

cretary Wilbur M. Brucker greets haplain (Brig. Gen.) Frank A. Tobey as iptist clergyman, former deputy chief, kes over as chief of Army chaplains

id non-Christian religions were adopt-g Christian missionary tactics in their ght for survival and expansion. Some them had not formerly engaged in issionary work of any sort.

Buddhist children are being taught to ng, "Buddha loves me, this I know," reported. Other Christian hymns have en adopted by the Buddhists, with the me of the idol replacing that of Christ, said. "Old temples are being repaired d repainted and new ones built" and ddhists "are gaining converts," Dr. rgess said.

Hinduism in India has been "revital-ed and reorganized," the professor con-nued. Hindu beliefs "have been com-ned with Christian ethics and made to pear both noble and divine." Moham-edans have a highly organized mission-y campaign to spread their faith roughout Africa; he added.

Austrian university names Lutheran

Vienna University, for centuries a stronghold of Roman Catholicism in central Europe, last month installed a Lutheran president. Taking office at the head of the institution which was founded in 1365 was Prof. Erwin Schneider, who since 1948 had been professor of systematic theology.

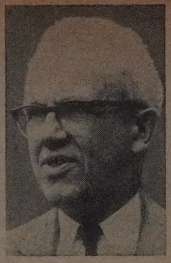
The event was noted throughout Austria and Germany as evidence of increasing recognition for Lutheranism in a country where Protestant churches were formerly restricted. Attending the installation with members of the Austrian government and the diplomatic corps were leaders of the Protestant churches in Austria, including Lutheran Bishop Gerhard May.

Dr. Schneider, a native of Brunn, Czechoslovakia, was a pastor in Lubjana and Belgrade, Yugoslavia, and in Vienna. He served as a full-time official of the Austrian Evangelical Church before accepting the call to the teaching post in 1948.

And so forth

Discrimination against foreign students at West German universities and the fact that landlords were "generally unwilling" to rent rooms to colored students was decried by Dr. Friedrich Huebner, head of the foreign office of the Evangelical Lutheran Church in Germany. Churches must "tackle" racial problems through effective action instead of "empty resolutions," he declared.

A Court of Appeals in Florence, Italy, reversed the conviction of Roman Catholic Bishop Pietro Fiordelli. The bishop had been found guilty of slander for calling a young couple who had married in a civil ceremony "public sinners living in concubinage."



WASHINGTON

By ROBERT VAN DEUSEN

PRELUDE TO 1960

THE GREAT guessing game has already begun. Hardly had Univac begun to tabulate election returns before political dopesters were speculating as to the effect of this or that race on the presidential election in 1960.

In some cases, the connection was obvious. Senator William Knowland's defeat in California put him out of the running for the Republican nomination. Nelson Rockefeller's victory in New York brought him into the limelight as a possible rival to Nixon.

In other instances, the relationship was more tenuous. Senator John Kennedy's chances were said to be improved by the defeat of Lutheran Senator Edward Thye by Roman Catholic Congressman Eugene McCarthy in Minnesota. The election of Harrison Williams in New Jersey was supposed to boost the stock of Governor Robert Meyner, who had handpicked him to run for the Senate seat.

Republicans

ELECTION of Nelson Rockefeller in the face of a national Democratic trend adds a new dimension to the Republican prospects in 1960. Before the election, Richard Nixon had a near-monopoly on the presidential nomination. Those who do not relish his leadership may find an attractive alternative in Rockefeller.

Grandson of America's first billionaire, Rockefeller and his family have succeeded to a large extent in redeemi their name from its one-time connotatic of ruthless power. Instead, the name h come to symbolize wide philanthropy a public service. In the "battle of the mi lionaires" Nelson Rockefeller won t coveted prize on the strength of his pe sonal popularity and ability.

Most commentators still give Nixo the inside track. His vigorous fight the face of imminent defeat and his f miliarity with party machinery and lea ers make him a strong contender. Rockefeller has presidential aspiration he may decide that 1964 would be a be ter time to aim at the White House tha 1960.

Democrats

WITH ONLY two years remaining, t race for the Democratic nomination still wide open. The two leading cand dates seem to be Senator John Kenne of Massachusetts and Senator Stuart Sy ington of Missouri, both of whom we re-elected by large majorities.

Several hopefuls may come fro among the governors: Robert Meyner New Jersey, Mennen Williams of Mic gan, "Happy" Chandler of Kentuck Frank Clement of Tennessee, and p haps newcomers Edmund Brown of Ca fornia and David Lawrence of Penns vania.

In the next two years, Senator Hub Humphrey of Minnesota may emerge a strong contender. If none of the ot candidacies picks up enough momentu Adlai Stevenson may be drafted to h his party's ticket.

World events between now and 19 will affect the political fortunes of aspirants to the White House. The rec of the 86th Congress will be a cru yardstick against which the profes aims of the parties will be measured.

laven't we earned what we have?

HE ANSWER IS "NO." WE ARE DEPENDENT ON A GIVER

THANKSGIVING is quite a day in the merican scene. Nearly all of our of-es and factories are closed and most us have a brief vacation. Except, of urse, people like TV announcers, air-e crews, and other vocational groups o keep on working while the rest of relax.

It's usually a day for family gatherings. ople travel by train, auto, and through e air to join friends and loved ones for nner. What would the day be without at dinner of roast turkey and all the mmings? In view of the growing im-rtance of this favorite fowl, the na-nal bird for America might well be anged from the eagle to the turkey.

Then there's a football game or a ovie or something else and Thanksgiv-g Day is finished.

BUT, IS IT? We hardly need a diction-y to tell us that Thanksgiving means mply giving thanks. And the historical ckground of this special day points in at direction too. The Pilgrim forefath-s gathered to share in friendly fellow-ip for the purpose of giving thanks. ey set the example which eventually sulted in the United States in a national y of Thanksgiving—a custom which ry few nations have.

There ought to be at least two very mple elements in our Thanksgiving. e first is gratitude for our *gifts* while e second moves a step higher to grati-de for the *Giver*.

Many of us take both the gift and the

Giver for granted. We get the feeling that we live largely in a man-made world. Haven't we worked to earn our possessions? Isn't this magazine mine? Doesn't this house or this car belong to me? Haven't I paid for them?

Well, obviously you have. But aren't we missing a lot when we take them for granted After all, only a very small percentage of the world's population has enough to eat and wear, let alone the extras which go to make up the American standard of living These good things are really made possible through the combined labors of many people whom we will never see or know.

AND, OF COURSE, when we trace these modern gifts back to their ultimate sources, we are greatly humbled.

I had this experience some years ago at the New York World's Fair. It occurred at one of the automobile exhibits. At the top of the pyramid-shaped exhibit

By ALTON M. MOTTER

was a finished car. Surrounding the car were the hundreds of parts which went into its manufacture.

Then, down from each major part, were a series of steps which showed how the finished product at the top of the exhibit was related to a basic raw material at the very bottom of the exhibit. At the top were the gleaming steel finishes with glass, chrome, leather and all the other elements which go to make up a modern car. But the exhibit showed clearly that these features were all dependent upon the basic mineral, plant, and animal life of the earth. Without these basic gifts, there would be no car.

It reminded me of Maltbie Babcock's lines:

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat,
and the shower,
And the sun, and the Father's will.

For a deeply happy Thanksgiving Day it is necessary to set aside some sacred period when you express your deep appreciation for life's gifts, and gratitude to the Giver of every good gift.

Then we are able to fulfill the words of the 100th Psalm:

Enter into his gates with thanksgiving
And into his courts with praise!
Give thanks to him; bless his name!
For the Lord is good;
His steadfast love endures for ever,
And his faithfulness to all generations

I Remember the Merger

A young delegate gave up his convention seat 40 years ago so a surprise candidate could be elected ULCA president

BY AMOS JOHN TRAVER

I WAS THERE in November, 1918, when the United Lutheran Church in America was born. I was a member of the Synod of New York of the General Synod, ordained in 1912. In 1916 I became pastor of St. Thomas' Church, New York City.

To play host for the merger a large committee was formed from the metropolitan Lutheran churches. My assignment was to assist in local publicity and at the press table. This assured me a "box seat" at all sessions.

The member churches of the merging synods in the New York area were merged in spirit and practice long before merger became official. There were three district synods with churches in New York City—two from the General Council and one from the General Synod. They were in complete pulpit and altar fellowship. They co-operated in the Inner Mission Society, in the Lutheran Society, and in 1917 united to celebrate the 400th anniversary of the Reformation.

Here, as in the whole territory of the three merging synods, the Luther League had been erasing synodical lines for some years. I recall that my welcome in 191

"JCLU" of years ago. This s the "Ways l Means Com- ttee" which nned the merg- creating the CA in 1918. sidents of the rging churches in front row

New York Lutheranism seemed as dial from pastors of the General uncil as from members of my synod.

WARTIME DEMANDS had also played a ge part in making the merger inevit- le. Much of the suspicion that had sep- ated us had been overcome by co- eration in the Commission for Soldiers' d Sailors' Welfare. Leaders from the ee general bodies worked together as e. Chaplains and camp pastors were pported in their work by our churches thout regard to synodical connection. Three laymen while meeting in the in- rest of this service are given credit for oposing the merger—John L. Zimmer- an, E. Clarence Miller, and William H. ager. They spoke for an overwhelming ajority of laymen and for a consider- le number of pastors.

A very personal and treasured mem- y received a bit of publicity at the Day- n convention. Perhaps this will justify y putting it into print. My synod had ven the chairman of its delegation au- ority to seat alternates if the primary elegates could not all attend. As I recall I had been elected first alternate. The ght before the convention of the Gen- eral Synod, Dr. G. U. Wenner, chairman of the delegation, told me that one of the pastors was unable to come and I should act in his place.

The next morning as I was busy with press releases, Mr. E. F. Eilert, one-time president of the Luther League of America, asked to talk with me. He told me that there seemed to be good possibility that his pastor, Dr. F. H. Knubel, could be elected president if he were a delegate. I believe that Dr. Knubel had not been present at the convention of his synod when the delegates were elected. Mr. Eilert asked whether I would be willing to give Dr. Knubel my place.

MY FRIENDSHIP and admiration for Dr. Knubel alone would have been enough to assure ready consent. I was also an ardent Luther Leaguer and much indebted to Mr. Eilert, originator and first publisher of the *Luther League Review*. I was also assured a seat at the press table. I recall no sense of giving up anything by saying "Yes."

Dr. Wenner required me to write out my resignation and hand it to him personally. I believe that he felt I was making more of a sacrifice than I realized, for he

seemed very reluctant to accept my resignation until he was sure I understood.

IT WAS IMPORTANT that the right man should be elected president of the ULCA. A majority of the delegates felt that he should be from the General Synod and conservative in theology. As I remember it, the first ballots were largely given to the three presidents of the merging churches. It was soon apparent that none of them could be elected and then Dr. Knubel's name came forward. He was elected on the fourth ballot.

His administration through the first decades of the ULCA was surely providential. A powerful preacher, warmhearted pastor and recognized scholar, I am sure that a life given to the administration was not his ambition. But he proved just the man to lead the ULCA along the path of confessional Lutheranism and to unify the church until former synodical lines were practically forgotten.

This was November, 1918, the month of the Armistice. Only a few days before the merger convention New York had gone nearly mad celebrating the end of the war. It was just the time for a new church to be born. American Lutherans had faced misunderstanding and suspicion during the war because of their German background. Lutheranism needed a new and vigorous church with roots deep in American history.

AFTER THE THREE merging synods had met separately, they moved to the auditorium of United Engineering Societies Building on West 39th Street. The joint commission planning the merger had done its work well. There was a united will to merge that overcame any inclination to debate. It was difficult to convince the newsmen that there were any headlines in the proceedings. The most newsworthy meeting was the grand rally held in the ballroom of the Astor ho

Pictures of this historic event were i cluded in THE LUTHERAN of Oct. 2 The photo was taken from the rear the ballroom so the guests are in the fo front and the delegates behind them. T stage, full of distinguished leaders, is in the distance. I can recognize ma faces in the center of the picture inclu ing my wife, her father, and my paren

THERE WERE three addresses by presidents of the merging synods. D Theodore Schmauck had been chairm of the Ways and Means Committee whi worked out the merger plans. He w great in body and mind, a dominant spi in the General Council. Dr. V. G. Tressler, small in stature, a brilli scholar with a ready wit, was preside of the General Synod. Dr. M. G. Scherer, quiet, courtly, representing t pacific contribution of Southern Luthe anism and a family that has meant mu to American Lutheranism, was preside of the United Synod South.

No time limits seem to have been s for the three speakers. To add to t length of the program, there was a speec by the introducer of the introducer, fo lowed by the introduction and betwee them they preempted nearly an hou Paul Althouse, Metropolitan Opera sta with a chorus from the Met furnished t music. It was an age when oratoric flights were expected. Stop-watches we not provided.

With the experience of our fortieth a niversary convention fresh in mind, it a joy to look forward. Younger men a proving their right to leadership. worthy successor to our first president building on the firm foundations laid b the fathers. Men who were boys in 191 and some not yet born at that time, w supply leadership for the future.

Pastors Aren't Policemen

But Philadelphia has a program to inform clergymen about police work and to enlist their co-operation

by SIGURD B. HAGEN

MINISTERS SELDOM ride in patrol wagons. It was front-page news in Philadelphia recently when dozens of clergymen were seen hopping in big red police vans in the vicinity of City Hall.

"Wonder what they were hauled in for?" a bystander asked.

But it was evident that the pastors were getting a red-carpet welcome, not the red-car routine for law-breakers. About 75 Protestant ministers had been invited to spend the day with the police, to learn something about their problems.

The idea started with the Rev. W. Carter Merbreier, a Lutheran pastor of a midcity church, St. Matthew's. He is active in police district boys' club work, and conducts a 1 A.M. Sunday service on a theater stage for the stay-out-late folks who work in central amusement places, bars, and restaurants. He carries an honorary deputy commissioner's badge.

PASTORS and policemen have a lot in common, Pastor Merbreier thought. Both are working against evil. Why shouldn't they work together? At least, he rea-

soned, they ought to know one another better.

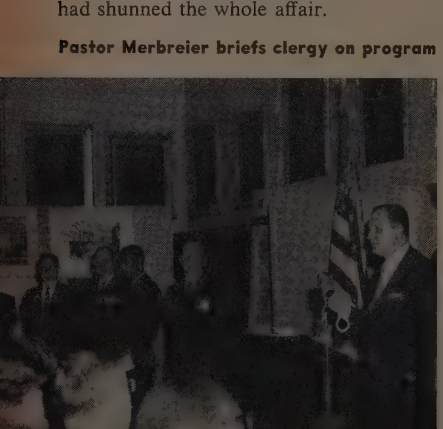
He talked it over with various ministers and police officials. Police Commissioner Tom Gibbons was enthusiastic, offered to throw his whole department open to the clergy for a day. The Philadelphia Council of Churches took an interest, agreed to arrange the details.

The outcome was the "Police Briefing for Clergy." Ministers toured the juvenile aid division, various crime detection units within the detective bureau, and the radio-telephone communications center, stopping at many points for brief lectures on operations by unit commanders.

As a supplement, the clergymen were invited a few nights later to ride for an hour or so in red cars patrolling their own districts. About half of the 75 accepted the opportunity to watch police work at the "beat" level.

SOME MINISTERS had doubts about this phase of the "briefing" program. This doubt was expressed in a letter to one of the big newspapers from a pastor who had shunned the whole affair.

Pastor Merbreier briefs clergy on program



The Rev. Arthur R. Seyda, of Nativi Lutheran Church in the mixed-populatio Tioga section, wrote to the *Bulletin:*

"If the clergy of Philadelphia wish t render sterile any influence they m have with juvenile delinquents and othe on the wrong side of the law, there is n better way to do it than to ride in the re patrol cars with the police."

Pastor Seyda elaborated: "The bo who 'hates cops' ought to be able to com to his clergyman for confession an counsel (incidentally, some do so). I am afraid that he will not do so if he sees h clergyman riding around in 'red cars.'"

Pastor Merbreier didn't agree with thi His position had been given in a mimeo graphed sheet outlining the purposes o the "briefing" to all the participatin ministers. One aim, he said was:

"To help the clergyman to understan his community better by having him rid in a red car late Friday night, followin the Tuesday briefing session, durin which time the policemen and clergyme could talk over problem areas and need of the community."

The program planners did try to stres improvement of police-clergy relation within the parishes. The day started a 8 A.M., when three or four pastors ap peared at each of the city's 23 police di trict stations to attend roll call. They ge acquainted with their district captain ove coffee and doughnuts, chatted with h lieutenants and the district police-com munity relations officer.

From the districts, the ministers wer taken to City Hall. Gathering in th mayor's reception room, they heard in troductory remarks from Pastor Me breier, the Council of Churches' Davi Gockley, and top police administrator including Commissioner Gibbons.

Mr. Gibbons took for granted that th clergymen are willing to co-operate wit

gt. Cuthbert explains gang control work. Behind him is display of confiscated weapons

olice and were there to find out how ey could help. He asked specifically for astoral support of police efforts to sup- ress gambling.

The public is indifferent, he admitted, out lottery rackets and other illegal etting operations that lift hundreds of ousands of dollars from the pockets of age earners. Even some judges, he inted, condone gambling by imposing ght penalties.

If the clergy aren't interested, the ommissioner suggested, "then let's legal- e gambling and take it out of the hands f the vermin who are running it. We an use the money to build orphanages r something else for the community.

The tour was on a tight schedule. Many things heard and seen were "classi- ed" information, not given in public re- orts. This was especially true in the uvenile aid division. Most JAD officers ork out of uniform and without pub- city, to avoid embarrassment to the fam- ies involved.

Philadelphia's juvenile crime situation is serious. In recent months three men have been killed by roving teen-age thugs, many more have been beaten and robbed. Some areas are in a continuous state of terror.

Yet the touring pastors must have been heartened by meeting some of the men and women who are coping valiantly with the problem. Here in JAD can be found the truly dedicated police officers.

TAKE a statistic or two: Last year JAD officers arrested some 9,000 boys and girls. But 12,200 others "picked up" were handled without formal arrest and never got into court. These youngsters, in the opinion of juvenile officers, were good risks for remedial instead of punitive treatment.

Returned to home and parents, they were given active help by school counselors, local parent-youth aid committees, and the many professional, medical, social and recreational organizations that

co-operate closely with juvenile authorities.

In a large percentage of cases, the juvenile aided by basic home and community resources has no further contact with police, according to Inspector Harry Fox, top man in JAD.

Quiet-spoken and relaxed, Inspector Fox is a Methodist Sunday school superintendent who believes his job is keeping kids out of jail whenever possible.

His 220 plainclothes men and women watch "hazard" spots like pool rooms, penny arcades, late movies. They enforce the curfew law that penalizes parents when youngsters are found abroad after 10:30 P.M.

MINISTERS were impressed by a big display board covered with frightening weapons—daggers, clubs, brass knuckles, and guns. Sgt. Douglas Cuthbert's squad knows hundreds of gang members by sight and nickname, understands their cryptic (sometimes obscene) slang. The sergeant gave an example. A gang-control officer, he said, might overhear this exchange:

"What's the word, dad?"

"The word is rumble, crosstown at eight, dig me? The round-the-way babe will pack the blades, the old heads will watch for the man. Are you solid, man?"

Translated, this meant there would be a gang fight east of Broad Street at 8 o'clock A fat girl would carry concealed weapons for the attackers, and the gang seniors would look for approaching police. Finally: "Can we depend on you?"

A few of the ministers nodded knowingly. They had gangs in their neighborhoods. But most were hearing a strange language. Would they need to learn it in order to reach their own parish children?

Communication with youth is difficult, Sgt. Cuthbert agreed. Adult church and welfare groups usually can't make contact with gangs without inside help. Juvenile officers often provide the link, he said, for they are, paradoxically, accepted as friends as well as stern monitors by the misled youngsters.

Another special section of JAD deals with "human relations." In Philadelphia, where about 23 per cent of the population is Negro, that generally means race relations. It involves adults as much as or more than children.

Sgt. Max Weise had his squad handle difficulties between Jews and Gentiles as well as between Negroes and whites. But anti-Semitism, he said, is rare in this city.

Wherever tensions arise, there go Sgt. Weise and his aides. It is a kid-glove business that requires endless patience and diplomacy. They ask questions, give reasonable answers, scotch false rumors, allay baseless fears. They enlist help from every individual and group that can help to soothe enraged feelings and prevent violence.

JUVENILE OFFICERS protect as well as correct. Lieut. John Ford heads the morals squad, constant foe of the elusive sex offender and corrupter of youth. Little news of this work gets into the papers for the rule is to shield victims and their families from publicity.

A flood of indecent and suggestive literature makes his work harder, Lieut. Ford told the clergymen. Youngsters buy indecent magazines at newsstands and corner candy stores. He mentioned some cases in which girls under 16 were seduced with the aid of such filth in print.

Other police activities demonstrated for the visitors fell mainly into the crime detection class. Through the series of briefings on homicide, narcotics, identification, and ballistics the reaction was mixed. The pastors couldn't help being

nterested, but some were also bewildered. What connection, they wondered, can ngerprints and lie detectors and bullet alibres have with the ministry? A few inisters stood briefly in the bright light f the line-up box. They knew this wasn't ally educational. It was a stunt for the hotographers.

MOREOVER, SEVERAL hours of preoc- upation with detection of the crime idn't seem to help solve the uppermost roblem, how to prevent crime. And to

comments from ministers of several denominations to the effect that the best way for a pastor to help police is to be a better shepherd of his flock.

BUT MANY felt that they had learned some valuable things, and that a pastor can't know too much about conditions in his own community—even if he must ride in a police car to find out.

One product of the program that police hope for is the help of clergymen in recruiting "the very best of your young

Lesson or stunt? Preachers take the line-up spotlight

ne question, "How can the clergy help olice?" some were adding: "should we?"

Pastor Seyda's letter to the *Bulletin* ave one answer. "Every clergyman is or law and order, as is every police of- cer," he wrote. "The two callings have nuch in common. They may even strive or the same ends.

"But there is also a basic difference of pproach to lawbreakers by the two pro- essions," he continued. "It is therefore uestionable whether the clergy ought to e identified with the police."

To this strong opinion were added

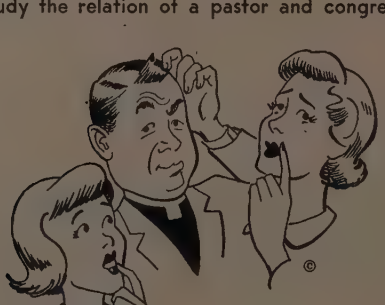
men and women" for police work. Pastors were urged to point out to their young people the importance of law enforcement and crime prevention as a Christian vocation.

The police-clergy "briefing" accomplished at least a part of its objectives. There was certainly the beginning of better understanding.

The program will be continued. The Council of Churches plans to repeat it monthly until all the Protestant clergymen of Philadelphia have had a chance to take part.

PARSONAGE FAMILY IS MOVING

What do you do in such a situation? It's a good time to restudy the relation of a pastor and congregation



By EVELYN AURAND

"THEREFORE I ANNOUNCE my resignation as pastor of this congregation."

This is not the first time my pastor-husband has made such an announcement and we have packed up to move. Of course it hasn't been often, compared to the frequency with which some families — service personnel for example — relocate. However I am sure no one leaves behind such a large measure of their heart's interest as a parsonage family.

"Don't put your roots down too deep," my ministerial father-in-law warned me soon after I became his son's bride. But put down strong roots we must, or be undernourished for life. Everywhere there are people to work alongside and to love, places that become precious for the living with.

THE FIRST TIME my husband announced he would be leaving a parish, being young and inexperienced in partings of this type, we were completely unprepared for the deep emotional reaction among many of the members of the congregation.

THE NEXT TIME we were girded for an emotional experience only to be greeted by almost virtual silence. A few persons made casual remarks but the majority seemed determined to carry on as if nothing had happened.

On second thought we understood why these congregations reacted differently. Each congregation's relationship with each of its pastors is personal and different. Each church has a distinct personality in addition to the many shades of individual personalities that go to make it up. Some people, for example, will immediately phone the pastor to express their regret that he is leaving. Other

uiet souls never do find words to speak
f their feelings on any subject.

Whether you weep or shout "hur-
h," whichever comes naturally, there
em to be a few attitudes many church
embers come up with in common after
he matter of a pastor's leaving has been
igested. Words cannot express how
eeply we appreciate the many kind-
esses received especially at such a time.
owever, after experiences with six con-
regations in several parishes, and grape-
ine communications with others, here
re some reactions that I wish could be
pressed.

1. Predicting woefully, "No one else
ill ever come here!" This isn't very
attering to the present pastor After all,
e came there. Probably such remarks
re especially typical of rural parishes.
ut with the present shortage of men
vailable, locating a new pastor can be
long-range problem for any church.
hances are that if God saw fit to call
ne pastor there, he will send another.
is always a good idea to help the Holy
pirit along though. You've often heard
God helps those who help themselves."

IF THERE are reasons why you actually
elieve your parish is unattractive, now
a good time for taking stock and doing
omething positive about them. There
ay be too many churches in the parish.
our or five congregations to be cared
or by one pastor practically insure some
astoral neglect or a heavy overburden
n the pastor's strength. At least some-
hing might be done about three, four,
r five extra services each week during
ent, by arranging joint services, perhaps.

If the salary is inadequate, it might be increased. If the parsonage is sagging, determine to fix it up. Then resolve not to let it get "out of sight, out of mind." Your pastor will serve your spiritual needs better if he doesn't have to spend hours tinkering with the furnace.

Then go after a man with confidence. Christ himself has promised, "Seek and ye shall find."

2. DECLARING (with a worried expression), "We'll never get along without you." This is high flattery and, I believe, in most cases is sincerely said. It is not true to life. Don't cringe the next time the pastor suggests you shoulder some of your congregation's responsibilities. If everyone does a part there won't be a big hole in the fabric when a pastor leaves.

3. Saying confidentially, "Well, we can understand why you don't want to spend the rest of your life here," jumping to the conclusion the pastor isn't 100 per cent sold on the place or on some of the people. Most likely he is content, and interested in all phases of life right there, but is seeking sincerely to follow God's plan for his service.

Try to keep it light, because the chances are that while the parsonage folks are looking forward eagerly to new experiences, they are homesick already.

P.S. The next time you see the pastor, check that impulse to ask, "Well, which place do you like best?" If he does have a preference, he probably will be tactful enough not to reveal it. No doubt he likes them both, because there are fine people and the challenge to do God's work everywhere.

GOD IS KIND and God is severe. When we view him through Jesus Christ we see his kindness. When we try to approach him in some other way—through, for example, a legalistic religion—we see his severity.
—C. K. BARRETT in *The Epistle to the Romans* (Harper)

FIVE MAKE A FAMILY

Tomorrow's Another Day

POLISHING SILVER with gloves on didn't seem worth the effort. I ripped them off and tossed them on the drainboard.

That was when I saw Claire Mawson drive into their garage. But instead of going toward their own door, she headed for mine. Almost without thought, I rinsed my hands and put on the coffee pot.

"Come in," I exclaimed happily, as she put her head in the door and before she could utter the usual, "Anybody home?"

"Thought I might find you if I came in now." She pulled off her scarf and opened her coat. She screwed the lid onto the uncovered jar of polish.

"You're ahead of the galloping herd. Here, let me have your coat. Want to hand me a couple of cups and saucers?"

"Coffee wasn't really on my mind, but I'll have some if you'll come sit here where we can look out over the gardens and talk."

"If you can look out at that brown expanse and think of gardens, it shows you have a good memory," I laughed. At the same time I was thinking, "Oh, oh, here it comes. She has noticed that I've been a little cool lately. I didn't mean to be, but I really have felt very much let down about the way she's treated Doris's friend, Regina Kent. Now what do I do? Come out and say so? Play for time? Get around the whole thing with some polite nothings?"

I MADE QUITE a production of serving till I saw she was looking at me oddly. I couldn't avoid the issue any longer, so I settled down in the chair across from her. "What's on your mind?" I asked, with a touch of lightness that didn't quite come off.

"I see you've guessed. And I do feel strange about it. We've had Thanksgiving dinner together every year since the first year we moved here, haven't we?"

"But, Claire, nothing's going to spoil that—not really."

She put down her cup with a sigh of relief. "I thought you'd feel that way! I told Charlie you'd want him to get away for a while. You've all been so wonderful, I knew you'd understand our wanting to visit Chuck at college this year. Marilyn will get a ride with a friend who goes right through there. So the Mawsons will all be together. The one drawback was that we'd have to *think* of the Meltons instead of *being* with you."

The news was so different from the soul-searching I had been dreading that for a moment my only feeling was one of relief. There hadn't been any change in my real feeling for her. Maybe some day we'll talk about Gina Kent, but at least it doesn't have to be soon.

WE TALKED for a bit about their plans. "Now I must run." Her glance at her watch was rueful. "My tyrant will be wondering where I am. It's fine having him spend mornings at the store again, but in the afternoons he wants me to account for every minute that I'm away from him. He's more demanding than a

aby." Then she laughed. "And I love ! You've no idea how important I feel."

As I helped her into her coat, she asked nce more, "You really don't mind too nuch? You have time to invite someone lse?"

"Lots of time. There's bound to be omeone new in the community—someone who needs to be made to feel at ome." I stopped abruptly, because of ourse the first people I thought of were he Kents and it didn't seem quite loyal—

IT WASN'T LONG after Claire's departure that the "galloping herd" arrived. his time Susie and Donna were first because Donna's mother brought them. Where's all my dried-flower arranging tuff?" Susie yelled, yes, yelled from her oom. "I had all the bittersweet and dried erns and everything here on the bureau! Karen's thrown them out."

"No, I haven't," Karen announced in slightly modified yell of her own as she umped an armload of books on the able. "They're in Dad's workshop on he shelf by the varnish."

"Fine place for them!" Susie and Donna clumped down the stairs like a air of angry elephants. They slammed he basement door behind them so hard Karen dropped into a chair pretending o fan herself. "After the whirlwind!"

I LAUGHED with her, till I realized what he was quoting. "Isn't that a bit irreverent?"

"Not meant that way. 'Scuse it lease!" Her eyes went to the back door. Oh, oh, here's the other one!"

"Karen, my love," Pete was dripping vith charm. "Just the girl I've been reaming about. I say to the other fellows, what could I ask in life that I don't lready have in my lovely older sister. Beautiful, thoughtful, responsible. I told hem—"

"You told them nothing of the kind. If you said anything about me to your friends it was figuring some way to make me do a job you want to avoid! All right, what is it this time?"

"O.K. If you won't let me be polite—how about distributing these handbills about the clothing drive?"

"Now, Pete," I broke in. "Surely you remember what was decided at the Luther League meeting! You younger ones were to distribute the handbills and the senior leaguers were to pick up the clothing the day after Thanksgiving."

"But, Mom! There's football practice on the field over by the 'Y' for our game on Saturday morning. I'm the quarterback. I've got to be there or our whole team falls apart."

SUDDENLY Karen smiled. "Just hold it a minute, Buster. I'll make a phone call and maybe, just maybe, I can help you out."

For a few minutes her voice positively cooed on the phone. Pete stood in the doorway making appropriate gestures to accompany the music. Her threatening facial expressions in his direction didn't always match her voice, I must admit. At last she hung up. "You're in luck, monster. Johnny will take me to cover your route."

The supper hour was equally rushed, since the younger members got in late and Dan had to rush off to a budget meeting at church as soon as he'd gulped his dessert. Even our prayers were more than a little perfunctory. Somehow there was no time to tell the family about the Mawsons' Thanksgiving plans.

Well, I decided, as I listened to the blessed silence after my favorite program, *the youngsters are asleep and Dan's meeting may go on far into the night. Tomorrow's another day. I'll tell them then.*

WORSHIP NOTEBOOK

THE LORD'S SUPPER IS A THANKSGIVING SERVICE

A LOCAL NEWSPAPER recently carried a front-page story reporting that a "Man Leaves $40,000 for Masses for Repose of His Soul." Quite a premium to pay on a "heavenly insurance policy."

That's the way Roman Catholics regard their mass. Taking the rite instituted by Christ on the night of his betrayal they have made of it a sacrifice, something offered to God. This offering, they believe, is a sort of re-enactment of Calvary. Since Christ gained man's salvation on the cross this "repetition" of Calvary can also achieve certain desired effects.

In this case a man wanted to be spared the pains of purgatory. The mass is something a Roman Catholic offers to God in order to get what he wants.

MOST LUTHERANS don't have to be told that this false teaching regarding the Lord's Last Supper was one of the major reasons for the Reformation. Over and again in the writings of Luther we read of his thundering objection to "the stinking oblation" of the mass. What we do in obedience to the Lord's command—"Do this in remembrance of me"—is not to offer something but to receive.

The sacrament is a gift, not ours, but God's to us, which carries with it "the forgiveness of sins, life and salvation." It is, moreover, said Luther, not something for the individual, but a communion, a fellowship meal, of the members of the Body of Christ which we call the church.

But as so often happens with good ideas, lesser minds got hold of Luther's return to true Christianity and warped his strong evangelical emphasis. Instead of being a joyous meal, the Lord's Supper soon developed a one-sided emphasis until by the end of the last century it became a gloomy observance with more of the spirit of Good Friday than the spirit of Easter.

There are several reasons for this perversion of the proper meaning of the sacrament. Confession of sins was a prominent part in each celebration, and the forgiveness of sins was generally interpreted in a negative fashion (an emptying from the life of man of his faults and failures), and people coming to the table looked upon the eating and drinking as an act of individual devotion rather than as a common meal among brothers in the faith.

In more recent times with the churches of the world more ready to discuss their teachings with each other, attention has turned prominently to a restudy of the Lord's Supper. There is moreover a compelling urgency in this matter since it is that very action of the Upper Room, designed to demonstrate the unity of the church, which condemns Christendom for its many divisions. No wonder that there is earnest, penetrating investigation into the real meaning of the sacrament of the altar.

ONE SUCH STUDY, recently published in this country, is Gustaf Aulen's *Eucharist and Sacrifice* (Muhlenberg Press, 1958). Pointing to this failure of generations of followers of Martin Luther to continue in his teachings on the supper, Bishop Aulen, the noted Swedish theologian, observes that two points of Luther's emphasis — "eucharist" and "sacrifice" —

have been for the most part either overlooked or ignored.

The first of these, *eucharist,* is a Greek word and means "the giving of thanks." It was this term which was used to denote the Lord's Supper in the early church, long before men had ever heard of the word "mass" or for that matter "holy communion." To a Christian of the early church, this word meant the fellowship meal in which he and other members of the congregation joined to render their thanks and praise in the presence of the risen Christ.

THAT THIS was a joyous occasion (in fact, at times it became too joyous) is evident from a reading of the 11th chapter of I Corinthians. St. Paul has to remind people of the congregation at Corinth that they've gone off the deep end in their observance of the eucharist. You must, he reminds them, remember that your joy is to be a reverent remembrance that Christ died and rose again. The Lord's Table is no place to eat or drink too much. The eucharist rather is the presence of the Lord, and out of that fellowship must come not selfishness but love. This is the joy you must feel and now. It is a joy of hope, of anticipation. In this spirit offer God your thanks.

But the church has often failed, in its observance of the Lord's Supper, to keep the two elements of eucharist and sacrifice in balance. Always we must recall the events of Calvary and of Easter morn. Always the assembled people, not simply a collection of individuals, but the united body of Christ, must know that out of that recollection comes the occasion for the giving of thanks.

PERHAPS IT IS STRANGE that our emphasis, unlike that of the ancient Corinthians, should be one-sided in the opposite direction, so somberly did we observe the Lord's Supper, dragging the age-old chorales. Communion services until recently often seemed too full of the spirit of Good Friday.

But consider the words of the liturgy we use to celebrate (and there's a joyous emphasis even in that word!) the Lord's Supper. After making our offerings the whole theme of the service seems to be one of thanksgiving.

"Let us give thanks unto the Lord our God."

"It is meet and right so to do."

And then the minister continues, "It is truly meet, right and salutary, that we should at all times and in all places give thanks to thee, O Lord, Holy Father, Almighty Everlasting God:"

THEN FOLLOWS the proper preface, with its special emphasis corresponding to the day or season of the year, expressing another reason for giving thanks. We offer our praise by singing the angelic hymn, and still the emphasis isn't lost. The new *Service Book* provides a prayer at this point which significantly is entitled "the Prayer of Thanksgiving."

Here, in addition to praise to the Father for his great love, is the recollection of the events of the Last Supper, and then following upon a remembrance of the great sacrifice of Christ, we pick up the theme yet again: ". . . We give thanks to thee, O Lord God Almighty, not as we ought, but as we are able: and we beseech thee mercifully to accept our praise and thanksgiving." To what end? ". . . that we and all who partake thereof may be filled with heavenly benediction and grace, and receiving the remission of sins, be sanctified in soul and body, and have our portion with all thy saints."

Then follows that quiet moment before the altar, the very pinnacle of our wor-

ship, not when we offer God anything, but when he gives to us himself, the precious body and blood of Jesus Christ. Here is the occasion for joy! Christ who was dead is alive! Christ who offered himself now comes to men, and in that moment man and God are one.

After all have communed we pray, "We give thanks to thee, Almighty God, that thou hast refreshed us with this thy salutary gift . . ." Why? ". . . to strengthen us through the same in faith toward thee and in fervent love toward one another . . ." Don't let it stop, O God. Let us carry this joy into the world that we and all men may know it in every moment of life.

This is our thanksgiving. This is our eucharist. In the face of such opportunity, an annual day of thanksgiving seems rather weak. Yet as we sit at the tables in our homes this week and bow our heads we do well to remember that other table where men join the hosts of heaven to offer their thanks to God unceasingly. —EDGAR S. BROWN, JR.

GUIDE TO BIBLE STUDY

THE TEN COMMANDMENTS

By DONALD A. OTTINGER

9. YOU SHALL NOT COVET YOUR NEIGHBOR'S HOUSE

ALICE LOGAN had never seemed to be particularly ambitious. She married Ray after having worked in an office two years. Her friends said she did it because she was tired of working. That was not quite fair, because for the next ten years she was busy with the many tasks of caring for her three boys who were born in rapid succession.

It is true that she was not a very good housekeeper and rather careless, so that housework for her was reduced to a minimum. Her mother, a widow, who lived with them from the time of the marriage, managed most of the household affairs. So, maybe the gossip was right after all. She probably was lazy.

During the early years there was not too much money, what with Ray finishing his schooling at nights. But, finally, as a CPA he began earning more and more.

THAT WAS WHEN Alice became ambitious. They had lived, since their marriage, in a rather shabby frame house in Claxton, an old mill town, which by virtue of the city's growth had become suburban. But Gladstone Hills, a neighboring suburban development, was much more fashionable. So Alice began her campaign to move there. It took three years of doing, but finally they moved into a large stone ten-room house in the new community.

By this time, of course, the boys were all in school. However, some of the neighbors' children attended private schools, instead of the public system. So Alice began looking for another rung on the ladder. The two older boys entered Crofton Academy, and the youngest was placed in an exclusive elementary school nearby.

WITH THE BOYS taken care of during the day, there was more free time, so Alice learned to drive the car. However Ray frequently needed it for business. That car was several years old anyway, so they bought one of the better models to match the one that their neighbors were driving.

Alice never had worn clothes well. There was always a kind of dowdiness, and the fact that now she visited only the more exclusive shops recommended by her new social acquaintances seemed to make little difference. Her inability to look as smart as the other women only made her try harder and spend more money.

HER HIGHEST AMBITION was to become a member of the Gladstone Thursday Afternoon Club. That was a mark of distinction and placed one at the top social level. Finally, after some not-too-subtle maneuvering, Alice Logan's name was proposed for membership.

At last she received a note in the mail which said, "Although we were eager to have you become one of us, our limited membership quota has been filled, and we are unable to receive you at this time." Alice Logan was not stupid. She recognized the fact that she had been blackballed.

That evening when Ray came home from the office he received the brunt of her indignation. She stormed about the house, calling the wrath of the gods down upon all who had opposed her, and strangely enough included Ray among her hindrances.

I saw Alice only the other day. She had a silver mink coat thrown carelessly over her arm, and told me about the new house they were building on several acres of ground out beyond Wallingford, "in a most exclusive neighborhood."

I saw Ray that same day. He was eating his lunch in the cafeteria and looked awfully tired.

THE NINTH COMMANDMENT

COVETOUSNESS sows seeds of deterioration in one's own soul. To be forever unhappy with one's lot in a struggle to "keep up with the Joneses" portends only misery. There will always be men who cannot bear to watch the success of others. But such a man has an unhealthy mind. The fact that someone else has reached a goal certainly does not affect my lot, unless I make it so.

Covetousness has been at the root of most of the evils of the world. Men have forgotten God in their eagerness to possess things. They have betrayed parents and friends, have stolen, have committed murder, and have lost their very souls in the scramble to satisfy selfish ambitions.

Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" He included in his parables such accounts as that of the man who built bigger barns to hold his stores of grain, but brought an empty soul to God.

AS INDIVIDUALS have been destroyed by their grasping, so whole nations have fallen victim to covetousness. Whenever a nation has set out to conquer the world in order to make itself the greatest, it has written its own death sentence.

This is the secret place where all good and evil begins. Jesus said, "As a man thinks in his heart so is he." Character is molded by the desires in a man's heart. He becomes what he wants most. While the commandment is given in the negative, its positive complement is quite as true. One who is unselfish, without envy, devoid of prejudice, will produce a sweetness of character that is Christ-like.

Advent Adventure

A FAMILY NIGHT of devotions and activities for *the First Week in Advent.*

By ROBERT A. BARTELS

ARRANGE WITH the members of your family to set aside an evening during the first week in Advent when all members will be at home and participate in this preparation for Christmas.

For your devotions.

1. Light one of the candles in your Advent wreath before you begin the family devotions.
2. Begin your devotions by singing the following hymn. The first verse only is given here. It is Hymn 11 in the *Service Book and Hymnal* and Hymn No. 6 in the *Common Service Book.*

   "O how shall I receive Thee,
   How greet Thee, Lord, aright?
   All nations long to see Thee,
   My hope, my heart's delight!
   O kindle, Lord, most holy,
   Thy lamp within my breast,
   To do in spirit lowly
   All that may please Thee best."
3. The Introit:

   Unto Thee, O Lord, do I lift up my soul;
   O my God, I trust in Thee; let me not be ashamed;
   Let not mine enemies triumph over me;
   Yea, let none that wait on Thee: be ashamed.
   Show me Thy ways, O Lord: teach me Thy paths.
4. The Scripture lessons:

   Isaiah 40:1-11
   Luke 1:5-25
5. The Prayer:

   O God, our Father in heaven, who hast brought us together here as a family, help us, we pray thee, to prepare ourselves in this Advent season to receive once more the good news of the birth of thy Son, Jesus Christ our Lord. Let his spirit and good will, and love, and humility, and reverence for thee flood us completely in this house where we live together that we might be like him whom thou didst send to dwell with us here on earth. In his Name we pray. Amen.
6. The Lord's Prayer.

For Family Night Activities:

1. This is a good time to address the Christmas greeting cards you plan to send to your kinsfolk and friends. Parents may wish to write notes on those cards which you wish to bear more than just the family signature.

In purchasing cards search for those that bear a *Christian* Christmas message, cards with the real Christmas motif in the design, cards which have some passage of Scripture printed on them. Some families like to make their own greeting cards. If you do this, work out designs that tell the Christmas event as described in Luke's Gospel.

If the children are old enough to take part in this Christmas card addressing, it might be convenient if, before the night's activity, lists of names and addresses are made up. Even little children

can "sign" greeting cards. Although their scrawl may not be legible, it will add its own warmth to the message of greeting you send.

Little children who cannot write may be given the job of making a few special Christmas cards of their own. Supply them with crayons and paper cut to the right size, suggest some ideas to them, and let them have the pleasure of making greeting cards for grandmother, grandfather, or other members of the immediate family.

If it is the custom of your family to send out mimeographed Christmas letters rather than commercially printed greeting cards, it will of course be necessary for you to have completed the writing and mimeographing of this letter before the evening when this Advent family night activity is scheduled.

2. Should time permit, this is also a good time to wrap and package the gifts you plan to send by mail. The sooner you can mail the packages, the easier it will be, naturally, to avoid that last rush at the post office.

As your packages are wrapped in preparation for mailing, a prayer might be said by one member of the family for those to whom the packages go.

Should your Christmas card addressing take up the whole evening, the wrapping and packaging of out-of-town gifts will naturally have to be postponed to another evening. But this still remains a good week in which to do the job, and if possible it should still become a family project.

3. A practice suggested in some Advent booklets for this week in the season is that of drawing names within the family circle at home so that during the remainder of Advent each one may do favors for the person whose name he draws. The favors are done in secret so the one receiving the favor does not know who in the family has done it for him.

On Dec. 22 (sometimes called "Little Little Christmas Eve") the names are revealed at the evening meal and the game is up—unless of course there has been some accurate guessing before this time. Where little children are concerned, it is highly unlikely that this practice will work. You'll have to wait to adopt such a custom until the children have grown old enough to understand.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Fear

QUESTION: My daughter, Betty, is 21. For some unknown reason she is afraid to be left alone at home. She insists that Henry or I remain with her. This situation has gone on for a long time and has occasioned no small degree of unpleasantness. We have tried to have Betty go to a counselor or a psychiatrist, but she declines and declares that there is nothing wrong with her. The problem is an annoyance to both of us. Why should a girl of her age act that way?

REPLY: It is almost certain that there is nothing wrong with Betty mentally. But through some experiences of the past she has become conditioned to feeling as she does. She acquired the fear at some point along

the line, probably early, and your continued catering to her whim has prevented her from "growing up," discarding the fear, and assuming a normal outlook.

Perhaps you tried to "keep her a little girl" quite too long, and now are being penalized for it. No amount of command or ridicule is likely to have much effect. And it is not necessary for her to be "analyzed."

Betty needs re-education. The usual method for dealing with fears is a gradual "breaking in," or "deconditioning." When either of you is alone with Betty, find occasion to run out to a neighbor a few minutes. Then decide to stay a little longer, and when you return explain, "You know how Mrs. —— is; you can't get away from her. And you've got along very well, even though I've been out for nearly a half hour. I always knew you could do it, that you're really not so afraid."

A week or so later, repeat the going out stay a little longer and again praise her. Continue this "treatment," each time lengthening the duration, and commending her for getting along so well. Over a period of several months it is likely that Betty will have grown to the point of having little or no misgiving left. Each occasion will have shown her more and more that there is nothing to fear. Commend her for every show of courage and acceptance of responsibility, and she will take on a larger measure of maturity.

Make a break?

QUESTION: How much compromising must I do for the sake of my husband's job? His boss has repeatedly helped him to keep his job and to get raises and promotions. But when this man and his wife come to visit us he brings beer, since we do not buy it. When we go to visit them (as my husband insists) there is bottle after bottle of beer. Furthermore, the boss is usually drunk over week-ends and swears repeatedly in the presence of our children. His wife is a careless housekeeper, and for me to sit in her messy kitchen and see my husband drink beer and kowtow to this man is nauseating.

I have tried to bring up my children in a Christian home, and to see this happening is almost more than I can bear.

REPLY: Such truckling to a "superior" is revolting and not justifiable, expedient as it may appear. It is very doubtful whether anyone wins a deep or lasting respect from another by such tactics. It is better for people to be themselves, and show whatever courtesy they can under the circumstances.

An abrupt break, without resentment, is hardly possible. But over a period of time it may be accomplished. Cut down on your visits to the boss's home and gradually move toward the zero point. Find occasion to have other appointments at the times he usually comes. "Gradualism" may win the victory. Whatever you do, find a way to keep the children out of the offensive picture—your imagination and tact will help you.

If you find it impossible to work out the problem, you and your husband may find it desirable to look for another job opportunity. But before you decide on such a course, give yourself sufficient time to use your best resources toward solving the problem.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

WHY BOTHER TO LIVE?

The Restoration of Meaning to Contemporary Life. By Paul Elmen. Doubleday. 194 pages. $3.95.

"Is life filled with real meaning and purpose?" This is the basic question for every man, and in this absorbing book Paul Elmen goes a long way in pointing out an answer.

Addressing himself to today's "Man of Action," the author examines the symptoms and causes of the dilemma we face. First he analyzes surface success: "The man in America who is chosen for promotion, or who is elected to office is hearty, optimistic, adequate. He answers happily to his first name, laughs from his diaphragm, and likes best of all his reputation for getting things done."

But what happens to this man if he stops going, can no longer be thrilled, has no more big deals to make? He may find out the truth about himself—he is lonesome, bored. He realizes that his plan of action has been keeping him as far from the ultimate question as possible.

He is busy, yet busyness is often a compulsion—he must work hard, play hard, travel fast, fill his every moment—yet he doesn't know *why*.

Consciously or unconsciously, modern man does everything he can to evade the ultimate truth. He becomes more active than ever, he reads avidly, goes to church frequently, takes more vacations, and drinks a few more cocktails.

Maybe if life goes his way, modern man will deceive himself and conceal his problem from others. Yet judging by the number of divorces, racial tensions, international conflicts, not many people are concealing their true attitudes. And when the day of discovery comes—the day man learns that he has no real meaning and purpose—this, says the author, is his "day of horror."

To discover utter nothingness in life is hell. "Boredom becomes horror when it is conscious of itself." This is the leitmotiv of Henry James, Hawthorne, Poe, Dostoevski and Conrad. It is also illustrated in F. Scott Fitzgerald's *Great Gatsby*, and in the character of Willy Loman in the play *Death of a Salesman*.

But is there any way out in a complex culture whose pattern is the "organization man" and whose people are manipulated by governments, bosses, keeping up with the Joneses, and the hidden persuaders? Yes there is, says the author, and he calls it the way of *glory*.

We are created in a glory "just a little lower than God." We are surrounded with a glorious creation. We can, if life has deep meaning, find glory in the common things of life. Life has great and majestic moments because we contrast them with dull ones. True, there is a gentle monotony to life but this is good and necessary. There is even a "holy lethargy" known to saints through the ages. Once we have our values and relationships straightened out, monotony can be quite acceptable. Sartre may claim that man makes values. But Martin Buber quickly answers that this is precisely what man can't do. Values dictate to men.

And how shall we fill our lives with values, with glory? Of ourselves, we can't. No diversions, no positive thinking, no feverish religious activity will accomplish our purpose. Our way is to be led of the Spirit, to see self and others, earth and heaven, life and death through the eyes of God in Christ. We can be satisfied with nothing less than the presence of God in all of life. Humbly, before him we bow in confession and love and are lifted in glory.

Dr. Elmen, a professor at Seabury-Western Seminary, is a penetrating prober and original thinker. He writes with a strength and style classic in form yet as modern as 1958. He is equally at home with Dante, T. S. Eliot, and Duncan Hines.

The book is a part of *The Christian Faith Series*, Reinhold Niebuhr, consulting editor.

Philadelphia LAWRENCE M. REESE

THE DEAD SLEEP IN CHRIST

Immortality of the Soul or Resurrection of the Dead? By Oscar Cullmann. Macmillan. 60 pages. $1.25.

"Violent hostility" and "much enthusiasm" greeted a previous appearance of this small volume which is a translation of a study published in Switzerland. This book, based upon exegesis of numerous passages, briefly sketches New Testament teachings on such subjects as body, soul, death, the intermediate state, and the resurrection. Biblical teachings are presented in sharp contrast to Greek and Platonic concepts, which have colored Christian thinking on these subjects.

The author presents the contrast between Socrates, who serenely met death as the friend that would release his immortal soul from its enemy the body, and Jesus, who faced death anxiously as the "last enemy" which had to be conquered. It is death and not the evil body which must be overcome. Neither the body nor the soul are immortal in themselves, but only as they receive a new existence through the Holy Spirit in the resurrection at the end of this world. After death the faithful "sleep" in Christ until the day of resurrection.

It is understandable that this volume will be greeted with "violent hostility" by those who let sentiment and pagan concepts prevent them from accepting some of the stumbling-block teachings of the New Testament. But the author stands upon firm ground. In the preface of this edition Dr. Cullmann, professor of the theological faculty of the University of Basel and of the Sorbonne in Paris, states that "so far, no critic of either kind has attempted to refute me by exegesis."

JOSEPH B. MOHR

Brooklyn, N. Y.

THE KNOX CHRISTOLOGY

Jesus: Lord and Christ. By John Knox. Harper. 278 pages. $4.

This volume is a trilogy binding together *The Man Christ Jesus, Christ the Lord,* and *On the Meaning of Christ,* books which have appeared separately. These three books are thus made available at a reduced price. What is more important, the reader is enabled to view as a whole Professor Knox's basic thinking on Christ. This thinking has indeed a triadic structure. Jesus Christ, the church, and the New Testament are inseparably connected with each other as the known, the knower, and the knower's interpretation of the known.

The author is one of the leading New Testament scholars of our day. His major premise is that the New Testament does not present objectively verifiable "facts" about Jesus but the total "Christ-event" as perceived and remembered by the church. We cannot speak about Jesus as Christ and Lord without involving the Christian community which participated in the original Christ-event and continues to live by it. The remembering church of today is continuous with the church which first responded to the event, and the memory of the church provides the only access to the living Christ.

Knox's Christology is vital and original, and its conclusions are in the main conservative and constructive. It exposes the superficiality of the quest for a historical Jesus apart from the Christ of faith, and it furnishes a corrective for the excesses of the effort to demythologize the gospel.

Here is dedicated but discriminating scholarship which speaks from within the Christian fellowship about the profoundest realities of the Christian faith.

The thinking reader will not agree with everything that is said. He may judge, in fact, that the faith and memory of the church are overemphasized at the expense of the objective source and content of the faith. But he will learn that even daringly critical research, when it is honest and reverent, can deepen our knowledge of the Man in whom God reveals himself as Lord and Savior.

T. A. KANTONEN

Springfield, O.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

letters to the editor

CONVENTION REPORT

SIR: We were deeply disappointed with the indecisive attitude which the ULCA Dayton convention expressed about our country's racial problem. An opportunity for Christian witness was completely and purposely avoided. As missionaries of the ULCA we will find it difficult to represent among nonwhite peoples an American church which is afraid to obey Christ's command to love one another. In a year when our federal government finally took a stand on the issue of segregation, the ULCA took a step backward.

DR. GRACE E. HOLMES and 10 other students at School of Missions, Maywood, Ill.

SIR: Tired churchmen, must, I suppose, have their fun. It is more pleasant for a church convention to behold a bosomy belle with hoola hoop than to say something significant about racial segregation and bomb testing. Even so, I am disturbed by the Madison Avenue sex tease in the Nov. 5 LUTHERAN. You'll never beat *Playboy* at its own game. GEORGE KOSKI

Philadelphia

ON LODGE MEMBERSHIP

SIR: I am a Lutheran and a Mason. I do not believe the teachings of the Masonic order conflict with my understanding of the teachings of my church. But I am a Lutheran first and a Mason second. I believe those of us who find all we desire in our church belong to the Masonic order for business or social prestige or because our congregations do not provide their parishioners with the social contacts provided by the Masonic order. I think our convention in Dayton obviously took the most sensible stand. L. F.

Closter, N. J.

SIR: Cancel my subscription for THE LUTHERAN. Although I have been a member of the Lutheran Church for many years, including 20 years as treasurer, I cannot in good conscience subscribe to the conditions of the merger with other Lutheran groups in the criticisms and ban on the Masonic order, of which I have been a member for 42 years. I have notified my pastor that I will seek my worship in some other faith that does not destroy my individual belief.

Towson, Md. WILLIAM L. LEINEWEBER

SIR: I resent your slurs in the "Conclusion" of Nov. 5 about the Masonic order of which I have been a member for 54 years. I have met the finest ministers of all denominations on the floor of the Lodge except, of course, the Catholics. I have had the pleasure of knowing some of the most substantial businessmen who are Masons and I think it is regrettable that the narrow-minded Lutheran clergy are going to discipline their brethren for exercising their right of free American heritage.

Philadelphia OSCAR C. SCHMITT

SIR: I want to commend your forthright, courageous editorial on Masonry. Those of us who have made a fairly comprehensive investigation of the Masonic lodge, and find it utterly incompatible with Christianity, so often feel quite alone in the church.

(REV.) ERLING H. PETERSON

Midland, Texas

SIR: I was a thirty-second degree Mason and a Shriner until 1949 when in reading the Bible in my home I suddenly realized that my life as a Christian was sadly lacking. In view of this I made a decision that changed my whole life. Where I thought that Masonry had the answers, I suddenly realized that it taught another way into the Kingdom than by the Lord Jesus Christ. In the Shrine, prayers were being offered to Allah. What a scandal on the name of the Lord.

I don't believe there is much fruit in being "anti" in the case of Masonry. But I do believe that if people are shown the Lord in all his fulness, there will be no need of Masonry. ROBERT B. REED

Altamont, N. Y.

Baptisms and Confirmations Mark Organization of Rochester Mission

By CLYDE G. STEELE

DETROIT — Reformation Sunday marked the birth of synod's newest mission. Church of the Abiding Presence was organized in Rochester with an adult membership of 136 (223 baptized). At the organization service 17 adults and 25 children were baptized and 23 confirmed.

Mission developer for the congregation is the Rev. M. Frederick Foutz, Sr. His son, M. Frederick Foutz, Jr., pastor of the Walled Lake mission, served as liturgist. Michigan Synod President Frank P. Madsen conducted the organization service. First communion service was held the following Sunday, Nov. 2.

The mission is worshiping in an elementary school, but has purchased three acres of land near Michigan State University and a parsonage.

Commitment Is Needed

MORE THAN 7,000 persons crowded into the Masonic Temple on Oct. 26 to renew faith in Protestant ideals. The building was filled long before the service began and many were unable to get inside.

Judge Luther W. Youngdahl, as main speaker, called for "lay members who will

Synod President Madsen looked pleased as son congratulated father after Rochester organization service. Developer Foutz, Jr., brought Walled Lake mission to organization in spring while Developer Foutz, Sr., began holding services for new Rochester group March 9 (below)

give more than half loyalty, secret discipleship and lukewarm fealty or lip service. Martin Luther advanced the proposition that Christian laymen have spiritual faculties and powers of the same sort as the clergy."

The judge said: "Leadership in this great moral struggle between church and materialism must come only from a revitalized church. In this fight laymen are needed badly. God calls you to this task."

After several months of intensive canvassing, the Rev. Ray Houser held the first service for the future Southgate congregation. Prospects are good for a strong mission. Attendance at the first service was 90.

IMMANUEL CHURCH, Jackson, dedicated a new church Nov. 23.

Dedication services for Good Hope Church, Garden City, were held Nov. 9.

REFORMATION CHURCH, Detroit, was host to the Michigan Synod's United Lutheran Church Women. Highlights of the meeting were the presentations by Dr. and Mrs. Paul Durkee on furlough from India and the banquet presentation by Mrs. Ruth Youngdahl Nelson, noted author and lecturer, who spoke on the convention theme "Become What You Are."

With 338 in attendance this was the largest ULCW convention in recent years. Mrs. F. W. Durkee was re-elected president for the coming year. Eight new groups were received into the synodical organization.

Goal Is in Sight

COUNCILMAN'S conference for stewardship was held at Good Hope Church, Garden City, Nov. 2 with 200 in attendance. The Michigan Synod now stands at 93 per cent of double apportionment for nine months.

A concerted effort is being launched to go over the top.

HOLY COMMUNION CHURCH, Detroit, has adopted a new method of assisting foreign mission work. The congregation purchased more than $600 worth of drugs, vitamins, penicillin and streptomycin and shipped it to the Curren Memorial Hospital in Liberia.

Pastor Alfred Belles reports the church will follow this procedure from now on.

Luther on Television

Martin Luther film was televised in Detroit by WWJ-TV on Sunday afternoon, Nov. 9. The television station donated the time. The film was sponsored by Lutheran Charities and the Lutheran Luncheon Club.

CENTRAL STATES

University of Nebraska Center Dedicates New Student Chapel

LINCOLN—Six years after dedication of the Lutheran Student House for the University of Nebraska and other schools in Lincoln, the Lutheran Student Foundation dedicated a $60,000 addition—a chapel seating 300.

Speaker for the dedication on Nov. 2 was Dr. William Larsen, president of the United Evangelical Lutheran Church and for 10 years pastor of University of Minnesota students. Presidents of Nebraska church bodies attended.

Completion of the chapel marked another step in the direction of a more complete ministry to Lutheran students in Lincoln.

Trinity, Lawrence, Kan., dedicates hymnals
Books were gift of one family

MAN IN BLUE

CAP Chaplain Charles Irwin
Volunteers needed

CAP Needs Chaplains

MOST PEOPLE, says Pastor Charles L. Irwin regretfully, don't even know what CAP stands for. And those who do (it stands for Civil Air Patrol and is an auxiliary of the U.S. Air Force) don't realize that volunteers are needed in almost every state to fill the unpaid chaplaincy positions of the corps.

CAP Chaplain Irwin, who serves Christ Church in Jeffersontown, Ky.,—a congregation with 350 communicant members—called attention to the existence of the auxiliary and its need for volunteers among the clergy by attending the ULC convention in Dayton in the blue uniform of the organization.

CAP chaplains "give character guidance lectures to cadets and moral guidance to senior CAP officers," and "it's all voluntary—we don't get a cent for it," Pastor Irwin explains.

But there are some bonuses attached to the position. Last year, Chaplain Irwin joined 140 CAP cadets in an Air Force-conducted tour through Germany.

CENTRAL STATES . . .

Tulsa Laymen Retreat

CHRIST AND CULTURE was theme of a Lutheran laymen's retreat for members of congregations in the Tulsa area. Leader was Dr. Johannes Knudsen, dean of the Graduate School of Chicago Seminary in Maywood, Ill. He presented five lectures dealing with the Christian interpretation of life in a contemporary industrial community.

FULL-TIME CHAPLAIN for Tabitha Home is the Rev. Robert E. Gaston, formerly pastor of the York and McCool Junction parish in Nebraska. Pastor Gaston is a Midland College and Chicago Seminary graduate and served parishes in Kansas before coming to Nebraska nine years ago.

He was installed Sept. 28 by Central States Synod President A. W. Young and Dr. W. W. Alexander.

NEBRASKA Lutheran Social Service elected new officers this fall. President is Dr. T. J. C. Schuldt. Other officers are Herman Brockmeier, Pastor James Otterness, Pastor L. C. Pretty, and Pastor Orville Lehman.

Hymnals Are Dedicated

ST. JOHN'S CHURCH, Bendena, Kansas, dedicated 130 new *Service Books* last month. Trinity Church, Lawrence, Kansas, received 275 copies of the new hymnal as gifts from Mr. and Mrs. John Selig (*see cut on preceding page*). The Lawrence congregation has voted to purchase a parking lot close to the church.

Trinity Church, Hubbard, Neb., celebrated its 50th anniversary Sept. 7. Speaker was Synod President A. W. Young. Over 200 attended the celebration.

St. Paul's Church, Homer, Neb., dedicated a $20,000 wing making available additional space for worship and Sunday school

ROCKY MOUNTAIN

Two Promising Missions Get Start in New Mexico

By OLIVER F. WEAVER

DENVER—Pastor Walter Frey was walking on air, he reported after holding the first service at Alamagordo on Sept. 14. The "Rocket City" in southern New Mexico is fertile mission ground. Attendance, the BAM mission developer announced, was 140.

The group, under development since earlier this year, is meeting in a school building. Lay evangelism teams and a stewardship planning committee are at work to develop a strong congregation in the rapidly growing community.

Another development point is being established at Roswell, second largest city in New Mexico. Pastor William R. Hartman of Valley Station, Ky., has been called as developer by the Board of American Missions and the Rocky Mountain Synod.

NEW PASTOR at Trinity Church, Laramie, Wyo., is the Rev. Ellis U. Shaffer. The former assistant pastor of Messiah Church, Denver, will also serve as Lutheran Student Association pastor at the University of Wyoming.

The installation service was conducted on Sept. 21 by Synod President Leeland C. Soker. The Rev. Oliver F. Weaver attended.

More Parsonages Needed

PARSONAGES were purchased by three congregations this fall marking further consolidation of churches in the synod.

In the case of Hope Church, Pueblo, Colo., purchase of a parsonage coincided with the arrival of a new pastor, the Rev. Roy B. Setzer of St. Louis, Mo., who was installed by President Soker Nov. 2. The congregation, organized in 1955, had been without a pastor. Reactivation is in process.

St. Paul's Church, El Paso, Texas, now served by the synod's former president, Dr. John F. Futchs, purchased and remodeled a parsonage close to the church. The congregation voted to repay the Board of American Missions $18,000 due on loans made while building the new church.

St. Paul's, Albuquerque, New Mexico, bought a new parsonage for Pastor Franklin C. Heglund who recently arrived with his family in the parish.

Church Women Not Exclusive

UNITED CHURCH WOMEN, department of the National Council of Churches, held their eighth national assembly in Denver last month and made history. For the first time, men were allowed to attend the sessions.

The UCW general director, Mrs. W. Murdoch MacLeod, was quoted as saying that assembly rules had been changed because many women delegates were reluctant to leave their husbands at home. Also, she said, husbands have shown increasing interest in the work of the organization.

EPIPHANY CHURCH, Denver, celebrated its 20th anniversary in October. The Rev. John Gerberding is pastor.

Installation in Laramie
Pastors Weaver, Shaffer and Dr. Soker

MARYLAND

Eastern Conference Re-elects Pastor Paul Smith President

By J. FRANK FIFE

BALTIMORE—The Rev. Paul H. Smith, pastor of St. Mark's Church, was re-elected president of the Maryland Synod's Eastern Conference at the annual meeting in St. John's Church. The Rev. Herbert L. Schluderberg was named secretary and Mr. Carl Heinmuller treasurer.

Reports were made by the Rev. Raymond M. Miller, for stewardship; the Rev. Roland Ries, for education; and the Rev. J. Leon Haines, for evangelism. Pastor Raymond Shaheen and Robert Carter, delegates to the Dayton convention, gave their views.

Dr. Reginald W. Deitz, of Gettysburg Seminary, spoke on "The Future of Theological Education." He described at length the study of curriculum now underway, and the survey of future needs.

President Smith preached.

NEW PASTORS in the synod held an all-day meeting in the synod house, Nov. 18. Purpose was to acquaint the men with synod officers and executives of church agencies on synod territory.

Synod's ULCW Meets

MORE THAN 400 persons attended the 76th convention of the synod's Lutheran Church Women at Holy Comforter Church, Oct. 22 and 23. Speakers included Dr. Gloria Wysner, secretary of the International Mission Council; Dr. Mordecai W. Johnson, president of Howard University; and Mrs. Paul H. Feil, missionary to Japan.

Dr. J. Frank Fife, synod president, summarized the Dayton convention.

Mrs. H. Dwight Wahaus was elected president. Membership for 1958 was reported at 5,665, an increase of 634 over last year.

FIRST SERVICE was held Nov. 16 by the Rev. William F. Gunther, Jr., developer of the new mission in Beltsville. He began work there on Sept. 1.

BALTIMORE CHAPTER of the American Red Cross presented the Rev. Manfred Manrodt with a certificate of appreciation for his leadership in establishing the Baltimore Regional Blood Center. The pastor of Friedens Church has endeavored for several years to obtain blood for the many "blood indigents" in city hospitals.

His efforts were joined by representatives of other faiths, veterans, labor and civic organizations. Finally the medical societies contracted with the Red Cross to engage in a wide blood donor program.

Pastor Manrodt is chairman of the Department of Christian Social Relations of the Council of Churches, and dean of the Johns Hopkins Annual Institute on Ministering to the Sick. He has three sons in the ministry.

Co-operation or Competition?

THE HEADING in the newspaper advertisement proclaimed in bold letters that there was to be a Reformation service. Just below this caption the ad divided. One side described a National Lutheran Council service to be held at the Fifth Regiment Armory with Dr. Reuben Gornitzka as speaker. The other side announced a Missouri Synod service to be held in the Lyric, with Dr. Walter E. Kraemer as speaker.

The NLC service was held at 3:30 P.M., the Missouri service at 4 P.M. The armory and the theater are located within a stone's throw of each other. Reports as to attendance varied. About 2,500 attended the NLC service, observers agreed.

Education Director Installed

ST. JOHN'S CHURCH, Brooklyn, installed Dan Reitz, Jr., as full-time director of religious education and youth work on Oct. 26. Mr. Reitz formerly taught in Pennsylvania schools. President Fife preached.

EMMANUEL CHURCH, Stoney Creek, gave a farewell reception Oct. 26 for the Rev. Valdis Mezezers, pastor since 1951. He resigned to accept a call to the Blandon-Tuckerton (Pa.) parish, on Nov. 1.

Groundbreaking at Temple Hills

A FIRST CHURCH UNIT is being built by two-year-old Our Saviour's mission in Temple Hills, a suburb of Washington. Plans call for construction of a chapel seating 170 and a parish education building containing six classrooms, office and kitchen facilities.

The mission, organized 1956 by Pastor Robert E. Hook, has a baptized membership of 220 and is currently meeting in an American Legion hall.

Groundbreaking services were held in September with (*see cut, from left*) Synod Director of Stewardship, Evangelism and Missions J. Leon Haines, Pastor Hook, and Dr. Carl Simon, pastor of Keller Memorial Church in Washington, D. C.

INSTALLATIONS: The Rev. A. Bernard Coates, Our Redeemer Church, Glen Burnie, Oct. 5; the Rev. Richard E. Manning, Faith Church, Washington, Nov. 2; the Rev. William R. May, assistant pastor at Trinity Church (West), Baltimore, Nov. 23.

EPIPHANY CHURCH, the Rev. Raymond C. Myers and the Rev. Donald W. Muehlnickel, pastors, concluded its 50th anniversary year the week of Nov. 2.

Western Conference Hears Pastoral Counseling Talks

By WILSON P. ARD

HAGERSTOWN—"The psychoanalyst works in the same field as the pastor," said Dr. Granger E. Westberg at the annual meeting of Maryland Synod's western conference in Trinity Church, Boonsboro, Nov. 3.

Dr. Westberg, associate professor of religion and health at the University of Chicago, said theological seminaries should have clinical instructors. He gave two lectures on the general theme of pastoral care and counseling, with emphasis on the psychosomatic approach to illness.

Pastor Carroll L. Boyer, Frederick, was elected conference president, Earl L. Yingling, of Manchester, treasurer.

Urban Problem Discussed

"POPULATION EXPLOSIONS" are creating tensions that could involve smaller urban areas like Hagerstown. So warned Dr. Willis R. Ford, executive secretary of the Maryland-Delaware Council of Churches, in an address to the Washington County Council of Churches.

Hagerstown is the county's main population center. Dr. Ford, a Lutheran clergyman, said the race problem in the inner portion of cities is one that must be faced. He commended Maryland's ability to take integration in stride because of advance planning.

Trinity Plans Expansion

TRINITY CHURCH, Hagerstown, Dr. Wilson P. Ard, pastor, is engaged in a $275,000 financial drive to launch a $460,000 program of new buildings and improvements.

A gift of $100,000 from a church member has been designated for construction of a $225,000 Christian education building. A $60,000 organ will be ready for use before Christmas. Second phase of the program includes renovation and reconstruction of the present Sunday school facilities.

MD.: HAGERSTOWN . . .

FORTY-SIX MEN AND BOYS of Haven Church, Hagerstown, turned out on a recent Saturday to give a full day of labor in improving the church property. Pastor Ray E. Blanset reports the church was painted inside and out, furniture was refinished, and the grounds were beautified.

Church Honors Dr. Bell

SIXTIETH ANNIVERSARY of the ordination of Dr. Charles K. Bell, who taught in Southern Seminary for 29 years, was observed by Trinity Church, Smithsburg. Pastor James G. Horn planned the program.

Dr. Bell was presented with a life membership in the United Lutheran Church Men, a gift of cash, and a new fishing rod and reel. Testimonial letters were received from ULCA President Franklin Clark Fry, Maryland Synod President J. Frank Fife, and North Carolina Synod President F. L. Conrad.

Dr. Bell had also served as pastor of College Church, Salem, Va., and of Kings Mountain parish in North Carolina. He is one of the 49 living delegates to the founding convention of the United Lutheran Church, and a member of the committee which wrote the constitution. He and Mrs. Bell live in Smithsburg, in the house where he was born 88 years ago.

PENNSYLVANIA

Lutheran Community Center Dedicated in Philadelphia

By CARL W. WEBER

PHILADELPHIA — Plans for consolidating urban mission work through Lutheran parishes in changing neighborhoods made headway as the Rev. Orval Hartman, director of home missions, dedicated the first Lutheran Community Center sponsored by the Ministerium of Pennsylvania's board of home missions Oct. 21.

The center is located in the former Trinity German Church, near Nativity Church, in Tioga. No religious work will be done in the center which will be reserved for community projects. Miss Elizabeth Benner, former branch director of the Lutheran Settlement House, is the director. First project is organization of a Boy Scout troop.

Civic organizations participated in the dedication, an indication of the fact that the community stands behind the project, Dr. Roy L. Winters, executive secretary of the board of home missions, said. Speaker for the event, attended by 400 persons, was Dr. Leon Sullivan, pastor of Zion Baptist Church, a large all-Negro congregation.

Another project along similar lines is progressing at Grace Church (25th Street and Spring Garden) which merged with Annunciation Church to form a completely integrated congregation. The church is opening its doors to the community, has modernized its facilities with a loan received from the board of home missions and avoiding commercialism as a means of fund raising.

Tacony Church Gains

YEAR-ROUND evangelism paid off at St. Petri Church, Tacony, where the baptized membership almost doubled during the last four years. It currently stands at 556, with 394 confirmed members, of which 93 per cent communing.

Eighteen new members were received Nov. 2, five by adult baptism, four by confirmation. Among them were two grandmothers, won to the church through the witness of two recently confirmed teenagers. The congregation is bi-lingual, a member of the German Conference soon to be disbanded. It offers newcomers from Europe a six-week instruction course to acquaint them with American church customs.

Well on its way to reaching the double apportionment goal, St. Petri, served by the Rev. Gustave A. Voellm, is planning to launch a $100,000 building fund campaign for erection of an educational unit.

HOLY SPIRIT CHURCH, Philadelphia, is planning to build a parish house in 1959 . . . Pastor Hans R. Haug was installed at

Adult baptism at St. Petri, Tacony

mmanuel Church, Frankford, Oct. 19 by Dr. Claude E. Schick, secretary of the Minsterium of Pennsylvania. Other participants were Dr. Erich Voehringer, Dr. Ernst Schmidt and Pastor Kurt Molzahn . . . Nativity Church observed its 70th anniversary during Reformation week. Among the guest speakers was Dr. Warren C. Johnson, a former pastor of the church now serving as staff member of the Board of Foreign Missions . . . New workers at the Lutheran Settlement House are Mrs. Mary Emrick, formerly of Pottsville, and Miss Mary Showers, a former home economics teacher at Penn State College.

Hill Church, Cleona, Marks 225th Year Since Founding

By VIGGO SWENSEN

HARRISBURG — Hill Evangelical Lutheran Church, founded at Cleona, Lebanon County, nine years before the arrival in Pennsylvania of Henry Melchior Muhlenberg, observed its 225th anniversary on Sept. 28. The founder, the Rev. John Caspar Stoever, served as pastor from 1733 until his death in 1779 and is buried in the church cemetery.

The 140-member congregation called back two former pastors to share in the celebration: Dr. J. H. L. Trout, of Cleveland, Ohio, and the Rev. Harry T. Richwine, of Lebanon. The Rev. Philip S. Lambdin is the present pastor.

This year also marked the severance of union ties with Hill Reformed Church, with which the Lutheran congregation was associated for 213 years. Last August the Lutherans obtained clear title to the church building and cemetery for a modest sum. The present church was built in 1837.

Earliest Hill Church was a rude stockade that protected the members from marauding Indians. Historians of the period recall that the minister went into the pulpit with a gun at his side.

It's All Benevolence

STEWARDSHIP RALLIES for church councilmen are being held throughout the synod. The Harrisburg-Lebanon area rally was held at Redeemer Church, Harrisburg. Dr. Ralph Robinson, synod secretary, agreed with a questioner that money given for benevolences should be used for that purpose and not for current expenses.

But how about using current expense funds to meet benevolence commitments?

"Well," Dr. Robinson said, "all the money church people give is benevolence, in a deep sense, for it all does the same work whether helping to proclaim the gospel in the home congregation or anywhere else."

With that he sat down and let the 100 pastors and councilmen draw their own conclusions.

Conference Hears Dr. Haas

DR. HAROLD HAAS, executive secretary of the Board of Social Missions, spoke at the convention of East Penn Conference in

PA.: HARRISBURG . . .

Salem Church, Lebanon, Oct. 21. Dr. Carl Rasmussen, of Gettysburg Seminary, reported on Lutheran merger developments. President Dwight F. Putman represented the synod. Dr. William Van Horn Davies is president of the conference.

Bethlehem Cornerstone Laid

CULMINATING several years of sometimes discouraging effort, relocated Bethlehem Church, Harrisburg, held a cornerstone-laying ceremony Oct. 5 under leadership of the pastor, the Rev. Robert L. Lang, Jr. Ground was broken last February.

Among articles placed in the stone were palm nuts from a Liberian mission that had been in the cornerstone of the original building when Bethlehem was a mission congregation. That stone was laid in 1885.

SISTER SOPHIA MOELLER, of the Konnarock, Va., Lutheran School, described her work as a visiting nurse in the Virginia mountains at the fifth annual convention of the East Penn Conference United Lutheran Church Women, in Messiah Church, Harrisburg.

Mrs. Viggo Swensen, of Harrisburg, was re-elected president.

Reformation Services Held In Allentown, Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN — The trend toward community-wide Protestant observance of Reformation Day continued this year with union services in Allentown, Bethlehem, Hellertown and Northampton.

Members of 35 Allentown churches filled Memorial Field House, Muhlenberg College, to witness a Reformation pageant, "Lead On, O King Eternal." The pageant was written by a committee of the Allentown Council of Churches, headed by the Rev. Arnold Keller, Jr., pastor of St. John's Church.

In Bethlehem a Moravian layman, Dr. Dale Gramley, of Winston-Salem, N. C., spoke to 1,000 persons gathered in Central Moravian Church. The Muhlenberg College choir provided special music.

Episcopal Bishop Frederick J. Warnecke preached at a united service in Christ Lutheran Church, Hellertown. Prof. Hagen Staack, of Muhlenberg College, spoke at a united service in Northampton. In Easton Lutherans worshiped at St. John's Church. Dr. William Moyer, Philadelphia, preached.

NEW YORK

Ten Thousand Attend Rally In Madison Square Garden

By PAUL VALENTINER

NEW YORK CITY—Dr. Henry Pitney Van Dusen, Union Theological Seminary president, told 10,000 worshipers at Madison Square Garden on Reformation eve that "individual congregations, or even denominations, are relatively impotent in affecting vitally the situation in life in which each man stands."

"The only church which could hold importance" for the future, he said, "is the whole church of Christ throughout the whole world.

"In a world crying for the healing of its divisions, and breaking to pieces for the lack of it, the churches of Christ have no right to rebuke the nations for their disunity or to expect to exert a significant influence so long as they perpetuate in their own being the very infections of disorder and division which require cure."

"The specific call of the new Reformation to us," Dr. Van Dusen said, "is to bring the fact of Christian unity more fully and worthily to realization here at the grass roots in our own community."

Christian unity did not primarily require organic church union, Dr. Van Dusen said. He called for confederation or the "pooling of resources, united strategy, the conscription of able leadership of every church for the service of all the churches, and for the loyal enlistment in shared tasks at whatever private or organizational sacrifice."

PICTORIAL progress report: Groundbreaking in Fayetteville with Pastor Allen K. Griep and Edward Weiskotten and Church Council President Henry Cook; cornerstone laying in Utica with pastor, Dr. John H. Sprock, and Albert Steiger, chairman of the building committee; and the interior of recently dedicated St. Paul's Church with Pastor Melvin E. Yearke in Johnson City

NEW YORK

Building Activities Brisk in Central Conference

By HOWARD A. KUHNLE

BINGHAMTON—Construction is underway for the first unit of Good Shepherd Church, Fayetteville. Groundbreaking ceremonies were held Oct. 19 for the parish hall-educational building which will also serve as a chapel, with seating for 170.

Assisting Pastor Allen Griep at the service were the Rev. Edward F. Weiskotten, of Syracuse, secretary of Central Conference, and Henry Cook, Jr., president of the church council. The congregation was organized in 1956.

Completion is scheduled for next May 1. Cost of the building including the site is $162,000.

CORNERSTONE was laid for the new building of Zion Church, Utica, on Oct. 12. Speakers were Pastor Weiskotten and Dr. Arnold F. Keller, pastor emeritus of Redeemer Church, Utica. Dr. John H. Sprock is Zion's pastor.

A valedictory service was held in the old church, used for more than 100 years, on Oct. 5. Among the participants were the Rev. William C. Nolte and the Rev. Edmund A. Bosch, former pastors.

DR. ALFRED L. BECK, synod president, dedicated the new church and education building of St. Paul's Church, Johnson City, on Sept. 21. The project was carried through under the leadership of Pastor Melvin E. Yearke.

ST. LUKE'S CHURCH, Sidney, only ULCA congregation in Delaware County, dedicated its house chapel on Oct. 5. Dr. Eugene C. Kreider, synod home mission superintendent, spoke. This mission was organized in 1953.

Reformation Services

DR. RUSSELL S. GAENZLE, of St. John's Church, Albany, preached the Reformation Day sermon at St. John and St. Peter Church, Syracuse. Dr. Ernest C. French, of Ascension Church, Snyder, spoke at St. Paul's Church, Johnson City.

The Rev. John W. Vannorsdall, of the Lutheran Association, Ithaca, preached at Bethany Church (Augustana), Elmira. The Rev. Sherwood W. Bryant, of Holy Communion Church, Utica, spoke at St. Paul's, Utica.

THE REV. JAMES L. HANEY, JR., was installed Nov. 2 by Conference President Yearke as assistant pastor of the Lutheran

Association, Ithaca. He will give attention to the town congregation while Pastor Vannorsdall works with students at Cornell University and Ithaca College.

ALSO INSTALLED was the Rev. Jack T. Printzenhoff as assistant pastor of First Church, Syracuse, Dr. Frank H. Shimer, pastor.

HOLY TRINITY CHURCH, Elmira, the Rev. Robert M. Ireland, pastor, has awarded contracts for a parish house to cost $113,000.

Luther Leagues Rally

DISTRICT LUTHER LEAGUES held unity rallies on Nov. 2 throughout the synod. In the Central Conference, meetings were held at Holy Trinity Church, Elmira; St. John and St. Peter Church, Syracuse; and St. Peter's Church, Verona.

ATONEMENT CHURCH, Syracuse, celebrated 35 years of service by Dr. John M. Joslyn on Nov. 2. This was Dr. Joslyn's only parish. He is now assisted by his son, the Rev. Paul Joslyn.

OUR SAVIOUR CHURCH, Horseheads, agreed to take over $480 more of the congregational expenses from the Board of American Missions. This new mission now expects to be self-supporting within seven years instead of the maximum ten. The Rev. Dale L. Soderberg is the pastor.

NEW OFFICERS of the Southern Tier Lutheran Pastors' Association are the Rev. Albert L. Haversat, Jr., of Our Saviour Church, Endwell, president, and the Rev. Henry R. Brau, of Prince of Peace Church, Binghamton, secretary-treasurer.

THE REV. WALTER J. BIELITZ, formerly pastor of Trinity Church, Castleton, is new superintendent of the Lutheran Home, Clinton. He succeeds the Rev. William C. Nolte, retired.

Some Dreams Come True

JOAN SHARMA had always wanted to come to the United States. But the United States are a long way from Skeldon, British Guiana, and Joan, an East Indian girl teaching school in a Canadian mission, didn't have much hope she'd ever get there.

Host Soderberg and guest Joan Sharma
Exotic touch in New York State

Now she's a student at Elmira College, a school for girls in New York State, and it all happened because Joan is a Luther Leaguer and her brother Timothy is president of the Skeldon Luther League. He's also a teacher at Lutheran High School.

Things began to look up for Joan when she met Pastor Dale L. Soderberg at a Luther League meeting in Skeldon. Pastor Soderberg, who serves the Horseheads mission congregation, was visiting British Guiana on a foreign missions tour.

When he heard about Joan's dream of completing her education in the United States he took the matter up with Elmira College which consented to grant her a full tuition scholarship for one year. And Mrs. Soderberg said there was room for Joan in the parsonage during the school year.

And so this fall, Joan Sharma settled down as an American college girl and discovered that life in these United States was a great experience indeed.

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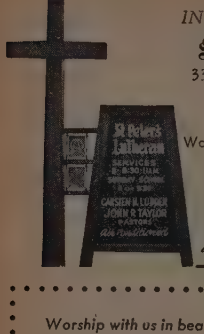

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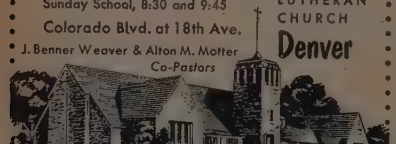

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—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

SZIEMEISTER, ARTHUR F. To First Church, Lyons, N. Y.

VON DEBEN, WILLIAM. From First Church, Jeffersonville, N. Y. Retirement.

NORTH CAROLINA

CASTOR, B. D. From St. Martin's Church, Albemarle. To Shiloh Church, Lewisville.

FREEZE, GRAY L. From Gold Hill parish. To Christ Church, East Spencer.

MCCOMBS, R. EARL, JR. From St. Andrew's Church, Concord. To Faith Church, Faith.

YODER, JOHN Y., JR. From Friedens Church, Gibsonville. To Redeemer Church, Kannapolis.

OHIO

BUEHNER, ALFRED R. From Atonement Church, Detroit, Mich. To St. James' Church, East Cleveland.

KOCH, H. J. BERNARD. To Tuscarawas parish.

LA FONTAINE, LEO S. From St. John's Church, Auburn, Neb. To St Matthew's Church, Mansfield.

PACIFIC

HAUGSE, ERNEST N. From Good Shepherd Church, Richland, Wash. To St. James' Church, Seattle.

PENNSYLVANIA MINISTERIUM

LICHTY, AMON, JR. From St. Paul's Church, Carbondale, and St. Luke's Church, Archbald. Retirement.

PITTSBURGH

FEICKER, ERNEST A. From Reynoldsville parish. To Brick Church, parish.

POWER, DONALD B. From St. Paul's Church, Farrell. To St. James' Church, Youngstown, Pa.

SCHOLL, PAUL M. From Bethany Church, Braddock. To Seaman Memorial Church, Zelienople, and Superintendent of Old People's Home.

WARREN, HUGH E. From Seaman Memorial Church, Zelienople. Retirement.

WILSON, GUY E. From U.S. Army, chaplain. To Oklahoma-Spring Church parish.

DON'T FAIL TO READ:
IF CHRIST WALKED THE EARTH TODAY—A SYMPOSIUM WITH NORMAN VINCENT PEALE; DR. RALPH W. SOCKMAN; BILLY GRAHAM; GUSTAVE WEIGEL, S.J. AND 6 OTHER DISTINGUISHED THINKERS. ALSO: WHO GOES INTO RELIGIOUS LIFE? THE SACRED PLACES OF CHRISTENDOM...

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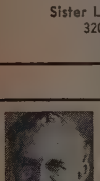
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DECEASED

MRS. WILHELMINA BRAUN, nee Beckemeyer, widow of Dr. G. F. Braun, died Oct. 14 at Quincy, Ill.

Pastor Braun, whose last parish was Mendon, Ill., died 28 years ago.

Funeral services for Mrs. Braun were conducted by the Rev. Lyman Grimes, pastor of Luther Memorial Church, Quincy, and Dr. K. William Braun, pastor emeritus. Burial was at Mendon.

MRS. HELEN CASSELL, nee Buchanan, widow of the Rev. C. W. Cassell, died Aug. 28 at Marion, Va.

Mrs. Cassell was a native of Wythe County, Va.

Pastor Cassell served as secretary of the Virginia Synod for many years and held pastorates in Virginia. He died in 1937.

Mrs. Cassell is survived by one son, the Rev. Joseph B. Cassell, Manassas, Va.; two daughters, Miss Mary B. Cassell and Mrs. C. R. Preston, both of Rural Retreat, Va., and five grandchildren.

Funeral services were conducted Aug. 30 at Corinth Church, Rural Retreat, by the Rev. Charles Seastrunk and the Rev. Albert J. Shumate. Burial was at Kimberlin Cemetery.

MRS. LILLIAN JOHANNA HAVIAR, nee Lemke, 55, wife of the Rev. Edward J. Haviar, died Nov. 11 at Jamaica, N. Y.

Mrs. Haviar was a native of Castleton on Hudson, N. Y.

Pastor Haviar serves All Saints' Church, Jamaica.

Funeral services were conducted Nov. 15 at All Saints' Church. Burial was at Mountain View Cemetery, Castleton.

DR. JOHN W. HORINE, 89, well-known Lutheran Church leader and educator, died Nov. 8 at Columbia, S. C.

A native of Smithsburg, Md., Dr. Horine was a graduate of Muhlenberg College and Philadelphia Seminary and received honorary degrees from Roanoke and Newberry Colleges.

Ordained in 1892, he served Incarnation Church, Philadelphia, Pa.; St. John's Church, Charleston, S. C.; and St. Luke's Church, Philadelphia, before coming to Columbia in 1914 as editor of the *Lutheran Church Visitor.*

After the paper became consolidated with THE LUTHERAN, he was called to Southern Theological Seminary where he served as professor from 1919 until his retirement in 1942. He was author of several books.

Surviving Dr. Horine are his wife, the former Helena Laurent; four sons, F. Laurent, Beach Haven Crest, N. J.; Charles S., Silver Spring, Md.; John W., Philadelphia, and Robert G., Columbia; and a sister, Miss Harriet Horine.

Funeral services were conducted Nov. 11 at Ascension Church, Columbia, by Pastor Herman A. Cauble. Burial was at Elmwood Cemetery, Columbia.

DR. ERNEST H. VON HAHMANN, one of the founders of Hartwick College, Oneonta, N. Y., and former president of the New York Synod's German Conference, died Oct. 30. He was 85 years old.

Dr. von Hahmann was born in Austria, studied in Germany, and completed his education for the ministry at Concordia Seminary, St. Louis, Mo., in 1899. He obtained a Ph.D. degree in Europe, a doctor of divinity degree from Hartwick Seminary.

Parishes served included St. Paul's Church, Dennison, Ohio; St. John's Church, Huntersville, Indiana; St. John's Church, Newport, Kentucky; Salem Church, Baltimore, Md.; and Trinity Church, Amsterdam, N. Y., from 1915 to his retirement in 1950 when he became pastor emeritus.

Dr. von Hahmann is survived by his wife, the former Margie Wenger of Dennison, Ohio, and by four children, Mrs. Henry Grieme, Mrs. Roland Fox, Ernest, and Luther.

Funeral services were conducted on Nov. at Trinity Church, Amsterdam. New York and New England Synod Secretary Paul C. White preached. Burial was at Fairview Cemetery, Amsterdam.

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

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Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon to be served during their visit must make this arrangement in advance.

IN CONCLUSION

WHAT'S NEW about Thanksgiving this year? Is there any startling change in the reasons for thanksgiving or in the things for which we give thanks to justify using this page to talk about them?

Maybe the most striking truth is simply that there is nothing new. In a world that strives constantly for change, the most encouraging factor in life could very well be the assurance that there are some things that don't change, some familiar landmarks.

WE HAVE BEEN conditioned by our economic system always to want something new. Industry is dedicated to trying to make us dissatisfied with what we have, so that we'll buy a new model. The oversized giants that Detroit puts on the road every year must always be "entirely different" from the previous models. If some honest producer were to admit, "Nothing's different but the fins," he'd soon go bankrupt. "Everything new this year" is the annual cry as the model changes make their appearance—but the customer who looks underneath the hood is likely to find things almost exactly as they were ten years ago.

Clothing styles change, too. There's a sinister effort to make women unhappy with last year's dress. But even these changes are artificial. The latest from Paris is likely to have been copied from a fashion catalog of a generation ago. It's new only because people have forgotten it.

Not only the ladies, but the men suffer from this constant effort to make one's wardrobe seem old-fashioned. But patience is rewarded. Those who carefully stored their derby hats in mothballs in the attic when they went "out of style" twenty years ago can take them out again. The ads tell us they are once more in style.

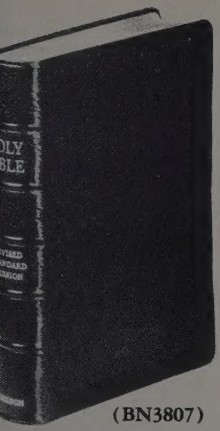
Even people seem to change. We all get older by the day and our individual appearance may be altered. But basically, mankind hasn't done any evolving within the span of recorded history. We haven't grown new ears or extra eyes in spite of the added usefulness they might offer in today's complex world. As a matter of fact, the popular French actress who is 1958's "sex symbol" probably isn't very different in any respect from Mother Eve—even in the amount of fig leaves she wears.

HUMANITY AND the basic laws which govern our world have an encouraging stability. Our God is a God of order, who doesn't whimsically change the elements. None have been added and none taken away since before time began. The stars move in their precise courses and the laws of nature are steady. We have learned a little more about them but the more we learn the more we have to marvel at the creative Power that gave and still preserves this universe.

Like a man who lived thousands of years ago, we are compelled to wonder "What is man, that thou art mindful of him?" Not only is the physical universe the same; the spiritual compassion of a loving and merciful God does not change. We have learned more about him in the revelation that came through Jesus Christ but the more we learn the more trustworthy and stable we find God's goodness to be. The Bible rightly says, "The same yesterday, today and forever."

There's really nothing new to give thanks for this year. And that could very well be the best possible reason for giving thanks.

—ALBERT P. STAUDERMAN



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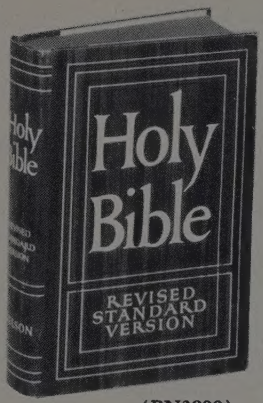

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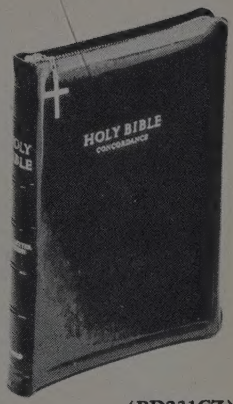

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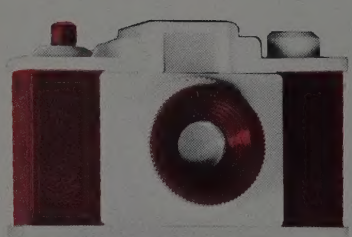

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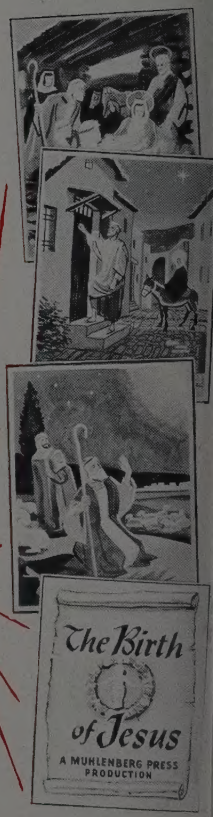

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